

CHRISTIAN CENTURY

Of the Disciples of Christ.

Vol. XVIII

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LEADING FEATURES.

The School of Christ

Not Wrestling But Clinging

*"Is There a Place for Doubt
and a Foundation for
Faith?"*

British Correspondence

The Perfection of Man

The Quiet Hour

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Plea for
Union
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Present
Crisis"**

By Professor
Herbert L. Willett



HISTORIC review of the religious position and the present opportunities and perils of the Disciples of Christ. A series of editorial articles from the pen of Dr. Willett, which appeared recently in THE CHRISTIAN CENTURY, dealing with the subject of Christian Unity, called forth so many expressions of appreciation and demands for their appearance in more permanent form that The Christian Century Company has secured their thorough revision and enlargement by Dr. Willett and now presents them under the above title, in the form for which so strong a demand has been made.

The following table of contents will give an idea of the scope and motive of the book.

Introduction—The Task of the New Century.

1. Are the Disciples a Denomination?
2. Have we the Sect Spirit?
3. Do the Disciples Desire Christian Union?
4. Do We Wish Apostolic Christianity Restored?
5. What do We More than Others?
6. What Constitutes a Sectarian Attitude?
7. A Historic Instance.
8. The Two Paths.
9. Denominational Sentiment.
10. Apostolic Christianity—The Sources.
11. Apostolic Christianity—The Doctrine.
12. Apostolic Christianity—The Ordinances.
13. Apostolic Christianity—The Spirit.
14. The Form of Christian Union.
15. The Church of the Future.
16. Christian Unity—An Appeal.

Dr. Willett needs no introduction to our readers. Every Disciple is familiar with his name and the prominence of his work. He is not only a leader amongst our own people, but is generally recognized as one of the best known and most popular Biblical lecturers on the American platform. The fact that he is the author of *Our Plea for Union and The Present Crisis* is ample assurance of its surpassing interest and value.

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The Christian Century Company, Chicago, Ill.

THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

Chicago, Ill., September 12, 1901.

Number 37.

"IN THAT CITY THAT HATH FOUNDATIONS:"

E. B. Read.

Oh, the beauty of the city that we very soon shall see,
Oh, the glory of the purchase that was bought for you and me.

How we wonder at the story
As we read it o'er and o'er,
How we marvel at the glory
Of that bright eternal shore.

Oh, the wonders of that city that forever more shall be;
And the sweetness of the pleasures that are kept in store for me,

In that heritage so holy,
In that sweet abiding "Rest,"
That await the pure and lowly
In those "mansions" of the blest.

Oh, the rapture of the moment when the Lord shall call
His own,

And I "walk by faith no longer," but "I know as I am known."

Oh, the joyousness of knowing
Christ will lead us all the way,
And the happiness of going
To the realms of endless day.

Lockport, Ill.

THE SCHOOL OF CHRIST.



IGNIFICANT among the words which connected themselves with the invitation of Jesus is the expression, "Learn of me."

In this utterance Jesus is revealed as a teacher who calls men to himself to learn the things which he is accustomed to teach, and naturally the thought of the hearer turns to this aspect of our Lord's work in the three categories of his characteristics as a teacher, the truths that he taught, and the teaching quality of his life.

It has been affirmed frequently in late years that Jesus was a teacher, with the apparent purpose of including in this statement all the qualities of his ministry, and of divesting him of every attribute of power which did not lie in the realm of his utterances. Frequently the doctrine of the prophethood of Jesus is of precisely this character. He is exalted as a teacher for the very purpose of refusing him the elements of Saviorhood and redemptive power which lie at the heart of his ministry. Against this tendency no protest can be too emphatic. It would be better to decline to see any of those qualities which link Jesus with a long line of the world's greatest teachers than to permit him to sink to the mere level of a declaimer of ethical principles and a fashioner of new maxims. We need have no hesitancy in comparing Jesus with those teachers who have enriched human life. We need not fear to speak of him in the same breath with Buddha, Confucius, Zoroaster, Mohammed, Moses, Samuel and Isaiah, but it must never be implied that these names rank as equals. Jesus retains his unique superiority

above them all, standing head and shoulders above the inspired writers of Holy Scripture, as they tower over the heads of the ethnic prophets.

Thus fortified against the danger of regarding Jesus merely in the light of a teacher of ethics, we have leisure to consider the aspects of his life as an instructor of men. And first, we naturally consider the characteristics of his method of teaching. Here we are astonished to find that he seems at first to have no method, or rather, his teaching was so simple and direct as to apparently elude definition by its very naturalness. He used the simplest possible language. His vocabulary was that of the common people. They understood everything he said, even children might fully comprehend most of his utterances, except as he touched upon those mysteries of the kingdom of God which have fascinated the maturest minds in all the years. Jesus spoke in figurative language, using constantly illustrations from daily life, which made his words the more telling. In this he was thoroughly oriental. Abstract terms were rarely employed. Truth always had an added value through the instrument of illustration. Even the most spectacular and startling utterances of Jesus were in close keeping with the methods of the time, and were understood by the people as figures of speech, making plain the subtler truths of a moral and spiritual order. Jesus accommodated himself as well to the life of the people in his use of modes of thought with reference to nature and history.

He never disturbed familiar conceptions regarding the world or the Scriptures, except as these were at variance with the purposes of the kingdom of God. He described the operations of nature in terms not scientific, but popular. He spoke of the Scriptures as men were accustomed to use them. Yet where popular ideas were at variance with the essentials of his teaching, he never spared the ideas of his time, nor the teaching of the schools. Sometimes he was abrupt and almost harsh in his statements, apparently choosing to startle his hearers by a statement almost shocking in its character rather than permit them to rest in ignorance or indifference. Withal, there was a sense of urgency and deep moral purpose in him which convinced his hearers that he was moved by a passion to do the Father's will and finish his work. It was not mere curiosity that drew men to him, but rather the consciousness that he was sent from God, and his influence upon their lives was that of a strong and urgent will creating in them a new desire to live a holy life and to realize the ends of the kingdom of God.

The second inquiry leads to the substance of Jesus'

teachings. And here a variety of themes present themselves, though upon closer inspection they are all seen to be related to his central theme, the kingdom of God. Jesus came to reveal the Father. This was his great message, and the kingdom of God is only the form in which his teachings regarding God and his plan for human life are set. Indeed it is the business of any prophet or religious teacher to speak of God. This is what we always expect from him. A preacher's business is to reveal God to men, and if he has no vital and thrilling message on this theme he may well spare his speech on all things else. Jesus lived constantly in the atmosphere of the Father's life, and spoke out of the fullness of his own rich experience the things which humanity needs to know. This teaching he threw into the familiar form of discourses on the kingdom of God, since that was the great theme in Jewish minds in his day. The words had an inviting sound. Men were everywhere discussing the kingdom. Jesus chose the phrase because it secured attention and enabled him to deal with the facts of his ministry under the popular title. But his teachings included most explicit and final statements on the great themes of all prophetic discourse, such as sin, the nature of man as responsible to God, the redemptive possibilities which lie in human life submitted to the authority of God, the attainment of righteousness and holiness as qualities within the reach of all, the persistent effects of sin or of goodness in human character, and the mission of Jesus himself as the revealer of God and the redeemer of men. These were the great themes upon which our Lord was constantly speaking. They form a body of teaching which is a source of appeal in all moments of doubt regarding the final truths of our holy faith. It is to Jesus one must go whenever questions arise as to the standard of conduct. He is the final prophet of the world. His teachings superseded those of Moses and Elijah, of Isaiah and Jeremiah, since these were only partial interpreters of the truth. The word of the transfiguration mountain needs constantly to be sounded in the ears of a generation apparently almost as willing to claim finality for the words of other teachers as for those of Christ, "This is my beloved son, hear ye him."

NOT WRESTLING BUT CLINGING.



IN the struggle of Jacob by the brook Jabbok the crisis of his life was passed. He entered into the struggle as the supplanter and came out of it as the Prince of God. His life is divided into two parts—before Jabbok and after Jabbok.

Jabbok must not be confounded with Bethel. Bethel marked the beginning of a new life. There Jacob, a lonely exile on the way to Padanaram, prayed in trouble under the stars, and had a vision of the unseen. The good work then begun in him was after years of severe discipline consummated at Jabbok. After that Bethel was revisited, and with a clearer vision and a purer motive the covenant of his earlier life was renewed.

The scene at Jabbok has come to be accepted as the figure of prevailing prayer—"a symbol of prayer that does not become weary until it wins the blessing." We are enjoined to imitate Jacob and wrestle with God in prayer, and keep wrestling with him until he

is constrained to bless us. Is this a proper attitude to assume? That such an inference is based upon a mistaken interpretation of this incident in Jacob's life can, we think, be made clear. All that Jacob got for his wrestling with God was a strained thigh. When he ceased wrestling and clung to God in weakness his petition was granted.

Jacob's boldness and stubbornness are not to be commended. He was a masterful man, self-willed and perverse. He was one of those quiet, firm men who will have his own way. Believing himself able to force the fulfillment of the promise, he took things into his own hands. The crisis came. A mysterious person appeared to him clothed with divine authority, demanding complete and irreversible submission. Jacob resisted. The stranger wrestled with him until the breaking of the day. Jacob continued unyielding. For a time he seems to have been allowed to have the upper hand in the struggle. Then came his needed lesson. His divine antagonist, after asking him in vain to let him go, "touched the hollow of his thigh; and the hollow of Jacob's thigh was strained as he wrestled with him." A single touch of divine power showed him that resistance was useless. At that moment the scales fell from his eyes. He saw how sinful he had been in contending with the Almighty. He had come to an end of his own strength. He became limp and nerveless. His wrestling ceased. "Who am I that I can withstand God?" was the thought that rushed through his mind.

Instantly he changes his course. Ceasing to wrestle with Jehovah as an enemy to be mastered, and clinging to him in weakness as a friend to be intreated, he cries out, "I will not let thee go except thou bless me." Then was it that he was blessed. Where strength failed, faith prevailed; where wrestling had wrought defeat, faith brought victory. Jacob had no power over God, but he had power with God. God did not permit himself to be forced. In Hosea 12: 4 it is said that Jacob "wept and made supplication." His tears were his weapons. He was successful not as a combatant, but as a suppliant. He was knighted on the field not for his prowess, but for his trust.

The thing that Jacob secured at Jabbok was not victory over God, but victory over himself. He had aspirations. His higher nature contended for supremacy over his lower nature. There was a conflict going on in his soul such as his twin-brother Esau never knew, hence in spite of his manifest imperfections he is taken as the type of the spiritual man, while Esau stands as the type of the natural man. Out of his long, hard struggle he came forth at the end purified. Through much tribulation he entered the kingdom.

After his experience at Jabbok, Jacob was a changed man. His self-will and obstinacy gave place to docility and meekness. No longer did he try to be master of his fate. He was willing to let God have his own way with him. And for this he was honored. "Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with man and hast prevailed." The Vulgate reads, "Thou hast had power with God, and thou shalt prevail against men." Soon afterward, in his meeting with Esau, trusting no longer to cunning and intrigue, he prevailed against his enraged brother by his gentleness and conciliation. A noble victory!

Lessons from this incident:

1. *Do not strive with God.* There is no need to wrestle with him to overcome his opposition; no need

to tease and worry him in order to wring a reluctant blessing from his hand. He is willing to give, willing to bless.

2. *Cling to God in faith because you believe in his love and grace.* He is not like the unjust judge who granted the request of the importunate widow in order to avoid further trouble. Your loving Father delights to answer your request. Go to him, therefore, with a faith that will not be denied. Cleave to him with a hold that will not be unloosened until the blessing is bestowed. Say with Charles Wesley:

Yes, I must maintain my hold,
'Tis thy goodness makes me bold;
I can no denial take
Since I plead thy mercy's sake.

3. *Be submissive.* If you must wrestle, wrestle with the devil, wrestle with yourself, but do not wrestle with God. It is by the power of utter helplessness, and not by the power of native strength, that any man prevails with God. When I am weak then am I strong.

And when my all of strength shall fail
I shall with the God-man prevail.

The moment of self-despair and self-distrust is the moment of victory, if then the soul will only cleave to God, saying in humble trustfulness, "I will not let thee go except thou bless me."

BIBLICAL PREACHING.



It is a satisfaction to observe that the preaching of the Bible is becoming more common and popular. We hear on all sides of men who are preaching series of sermons on the books of the Scriptures or on Bible characters, or are preaching straight through a given portion of the Bible, and the reports indicate that this type of preaching is finding an acceptance on the part of the audiences such as no other preaching has secured. There is, no doubt,

a certain type of preacher who will still persist in believing that so-called sensational themes are the most drawing. We may expect still to be afflicted by reports of sermons on what are presumed to be the interesting things of the hour, the latest literary sensation, the discussion of some of those time-worn themes which, under new guise, are constantly galvanized into a semblance of life for the curiosity of seekers who wait upon the ministry of men apparently incapacitated for dealing with the great facts and experiences of our holy faith. But it is a satisfaction to believe that those preachers who are really serious in their attempts to teach the Bible in their regular ministries are appreciated by their people. Many instances of this kind have come to light in recent days. We know of a pastor who preached during the late spring and early summer months on New Testament Books to audiences that grew continually. Another performed a similar service for different portions of the Old Testament. Still another took up a careful and yet popular study of Bible characters. A fourth gave a series of discourses on the Gospel of Matthew, and yet another dealt with the work of the prophets in historical sequence. From all these and many others, we have the reports of eager attention and growing audiences.

It is unquestionably true that this kind of preaching exacts a severer type of preparation from the preacher than the ordinary methods of taking miscellaneous

themes, in many cases, already familiar to the preacher from frequent repetition. The minister who sets out to preach a series of sermons on the Holy Scriptures from the standard of history and literature, and to gain in this manner a platform from which to impress the lessons of the Word of God, undertakes a task which is truly ambitious, and which will demand from him the most careful and laborious preparation, but the rewards are ample, not only in the increase of interest, but in the positive value to his people of such a type of preaching. We are convinced that a return to this form of tasks, which was much more common a half century ago than today, but for which the literary aids provided at the present time are immeasurably beyond those of that earlier period, will prove to be not only a vast improvement over the ordinary type of preaching, but as well an intellectual and spiritual stimulus for the ministry itself, whose constant danger is that the Bible, the greatest source of power in preaching, will be neglected in all regards but those of the sheerest necessity for actual and limited pulpit preparation. Biblical sermons are indeed demanded and appreciated. The price of their successful presentation may be high in study on the part of the minister, but he will be amply rewarded by the results.

IN WHAT SENSE IS JESUS OUR EXAMPLE?

A Question, and Answer.

If we say "I will do as Jesus would have me do," how may we find out what he would have us do? Does the Bible teach that Jesus is our example in everyday business life?

O. D. Maple, Cameron, Ill.

It is the satisfaction of the Christian to believe that Jesus is an example in every act of life. There is no situation in which one cannot confidently turn to the life of the Master and find in it the solution of such difficulties as may arise. This solution does not lie in the discovery of circumstances in his life just like those in our own, but rather in the recognition of the governing principles of his behavior, the ideals which he taught and embodied, in correspondence with which all conduct is to square itself. It is fortunate that our Saviour did not give explicit instructions or even illustrations of conduct upon all matters pertaining to our life. We should have only been perplexed by the multitude of things set down. The New Testament is not a book of rules or principles. A few illustrations are given, showing how Jesus conducted himself in accordance with the principles of his teaching and life. Observing these we may carry the application of the principles to every event of our own experience. Different minds may interpret with slight difference the application of these principles to the individual, but there can be no great difference arising out of a sincere desire to follow Jesus. Nevertheless each must face the problem for himself and determine what Jesus would do in the given circumstances of his own career. (See editorial in this issue on "The School of Christ").

The kingdom of Christ is the kingdom of the cross. Those who attempt to take the cross from the Christian's shoulders do, in effect, aim to remove the crown from his head.—Secker.

A NATIONAL TRAGEDY.

Like a thunderbolt out of a clear sky came the news of President McKinley's attempted assassination. As we write, his life still trembles in the balance, while from a grief-stricken nation prayer rises unceasingly to heaven for his recovery. It was a cruel fate that struck him down in the heyday of his popularity, and at the very moment when he was receiving the plaudits of a multitude assembled to do him honor. No president since Lincoln's day has held a warmer place in the hearts of the people. Not only has he worn the flower of a blameless life, but he has ever been an active, positive force on the side of social righteousness. His love for his mother, his chivalrous devotion to the wife of his youth have won for him the tenderest regard. It is a dreadful reflection that our modern social order could produce a wretch so base as to have it in his heart to seek the death of such a man. Yet this would-be assassin calmly and coolly declared, "I am an anarchist and have only done my duty." In contrast to his blood-curdling declaration are the first words of the wounded President, "May God forgive him."

From the heart of the nation comes the prayer, "God save our President," and with it is joined the prayer, "God comfort and sustain the sorely anguished wife."

A TEST OF CHARACTER.

In his letter to the Philippian church Paul says: "This I pray, that ye may be sincere and void of offense unto the day of Christ." (I:10.) The word "sincere" literally means sun-tried, or sun-tested. The figure seems to have been drawn from the familiar occurrence of taking a piece of cloth and holding it up to the sun in order to test its quality. Paul was a tent-maker, or rather a maker of goats' hair cloth, of which tents were made, and in the manufacture of which his native province of Cilicia was famed. In taking the fruit of his looms to the merchants he must therefore have seen them holding up the cloth to the sun that they might examine its texture. So here he prays that the Philippians might be able to stand the test of the light and thus be "void of offense unto the day of Christ."

Self-examination has not been thorough and complete until the character has been sun-tried. We have all to come to the light that our deeds may be made manifest whether or not they have been wrought in God. The light of day declares every man's work of what sort it is. Character that will not stand the test of light needs reforming.

COUNT TOLSTOI AND HIS VIEW OF DEATH.

Count Tolstoi, the greatest of all the Russians, has been sick. His sick room has been one of the world-centers of interest. His death would be a relief to the Russian government. Official Russia fears and hates him, but the Russian peasantry love him tenderly and passionately. They know that he is their friend. He is not a professed revolutionist, but he teaches revolutionary ideas—ideas before which every throne founded upon unrighteousness would totter and fall. His books are not for the Sunday school library. They are strong meat which only the strong can

digest. The charge that they are purient is utterly false; but they are terribly realistic. They tear away with a remorseless hand all disguises and concealments, and expose to view the festering sores of Russian social and official life. No wonder that they are proscribed. The evils which they denounce demand redress, and only by keeping them out of sight can social revolution be prevented.

Count Tolstoi, now partially recovered from his illness, recently told a friend something of impressions gained. "I did not recognize those around me distinctly," he said. "I seemed to be slipping softly but surely into beatitude. Now there is the painful impression of returning through bogs and quagmires to terrestrial existence. I regret every moment of the time between this world and the next."

To an interviewer he said: "I am feeling better, and, to tell the truth, I am rather sorry for it, as I love to be ill. Sickness and suffering destroy what is mortal in man solely to prepare him for something better." And, lowering his voice, he continued: "Don't let Sophie Andrejevna (the countess) hear us. Between you and me, I wouldn't like to get well again. If I do I promise you to write down the thoughts on life and death—if there is such a thing as death—that have crystallized in my brain during the past weeks while I lay here prostrate, undisturbed, happy. Their upshot is that death is but an incident, an episode in our present existence, while life itself never terminates. Hence death has nothing terrible; it portends only an intermezzo in eternal life. As the slave looks for the liberator so I look for death—look for it any moment, would welcome it under all circumstances."

THE FAILURE OF THE STEEL STRIKE.

The effort of the Amalgamated Association of Steel Workers to get their members who are employees of the Illinois Steel Company to violate their contract with the company and join the strike having failed, the failure of the strike is inevitable. The strikers have suffered from bad leadership. Arbitration is now out of the question. The only course left is for the strikers to resume work upon the proposed terms and keep their powder dry for a juster issue. Those who imagine that the collapse of this strike means a death blow to trades unionism are greatly mistaken. Trades unionism has its abuses, but it grows out of the newly awakened spirit of brotherhood which is characteristic of this age, and is one of the agencies for social unification and progress. It is really a conservative force, and constitutes one of the most powerful bulwarks against social anarchy. The principle for which it stands must continue to grow, and upon the purification of its motives and the improvement of its methods the welfare of society depends.

One small life in God's great plan,

How futile it seems, as the ages roll,
Do what it may, or strive how it can,

To alter the sweep of the infinite whole!

A single stitch in an endless web,

A drop in the ocean's flow and ebb,

But the pattern is rent where the stitch is lost,

Or marred where the tangled threads have crossed;

And each life that fails of the true intent

Mars the perfect plan that is Master meant.

—Susan Coolidge.

Between Us.

In our next issue will be given the first of a series of symposiums on practical questions. The subject of the symposium will be "How I Begin the Winter's Work."

Another feature of our next number will be the first installment of a story by Dr. Clarence A. Vincent of Galesburg, Ill. The story, which will be in four parts, is entitled "How John Wellman Commenced the Twentieth Century."

The two following issues will contain respectively symposiums on "The Young People and the Church," and "Revival Methods." Brief contributions on these topics are invited.

In the present issue will be found the first letter from our British correspondent, Dr. Wm. Adamson of Windermere.

Multiplied testimonies of appreciation are reaching us. But lest we should be exalted overmuch we are reminded at times of our failure to reach the ideal. We are, however, pressing on. If not yet an ideal paper, we are a paper with an ideal, an ideal which we intend unrestingly to pursue. In the arduous work we have undertaken we bespeak the co-operation of all those who with us seek the enlargement of the kingdom of God. We invite attention to the special trial offer referred to on the last page of the paper. May we not confidently look for a hearty response?

Several American ministers have been traveling and preaching in England during the summer. Among these is Dr. Pentecost, who has returned for a few weeks to his old church at Marylebone and expects to go from London to Manila on a mission for the American Board. Another American in London is Dr. Broughton of Atlanta, Georgia, the pastor of one of the largest Baptist churches in the south. Dr. Lorimer of Tremont Temple, Boston, has been preaching at Regent's Park Baptist chapel in London. Meantime, several English and Scotch ministers have been to America on similar journeys, though, unlike the American visitors to England, who for the most part remain in London, the Englishmen who come to this country are scattered widely and do more traveling.

CHICAGO NOTES.

The Congregational Ministers' Union was alone in attempting to hold a meeting on Monday last. The subject was vacation experiences; and the pale and time-worn jokes of the brethren regarding the big fish that got away failed to elicit much interest. Surely some more edifying topic might have been found.

Chicago public schools opened this week with a large attendance. The enrollment will probably reach 275,000. No other city in the Union except New York has a better showing. Last year the maintenance of public schools cost \$7,250,000, or an average of \$25 per capita. Nine new buildings have been erected for occupancy this year.

On Labor Day, Sept 2, an army of sixteen thousand union men marched through the streets. A better-dressed or finer-looking lot of workmen it would be

impossible to find elsewhere. More impressive than the display of banners and devices was the general appearance of physical vigor, manly independence and marked intelligence displayed by the men themselves. Merriment and good order everywhere prevailed.

The arrival of the steamer Midland Queen direct from Manchester, England, last week, is an event of some significance. This was the first foreign-built ship to come direct from a European port to Chicago. It will not be long before government will improve the waterway between the lakes and the ocean, thus adding another strand to that wonderful system of intercommunication by which the nations of the earth are being bound together.

The meeting held in the Auditorium of the Y. M. C. A. on Labor Day, under the auspices of the Citizens' League, for the suppression of the sale of liquors to minors and drunkards, was not largely attended, but the interest manifested in protecting the boys and girls of the city from the baleful influences of our 6,300 saloons was apparent. Praise was given to the mayor for his readiness to co-operate with the officers of the society in the objects which they have in view. This is a work in which there ought to be greater enthusiasm especially on the part of Sunday school superintendents and pastors.

John P. Magrady, a Chicago photographer, claims to have discovered a perpetual light. The secret of this light is the combination of chemicals in a vacuum. These chemicals, which are four in number, when brought into contact in a glass or porcelain globe, dissolve and throw out a strong and beautiful white light. The globe will continue to give light so long as it remains perfectly sealed. The inventor has had one of the lamps burning steadily for seven months. The light is of dazzling brightness, a test showing it to be of thirty-six candle power. If the claims of the inventor be fully substantiated a revolution will be wrought in the methods of illumination.

An interesting episode occurred at Trinity Reformed church on Sunday last, when Vice-President Roosevelt occupied the pulpit. He preached an impressive sermon from the text, "Be ye doers of the Word, and not hearers only." He pleaded for earnestness, for openness, for steadfastness and for sincerity in religion. "Heroism does not consist in doing striking deeds alone," he said. "It is in the little things of daily life that the noblest heroism is proved. A man might perform one famous, gallant deed and yet be a coward in the worst sense. The greatest heroes are those whose names are unknown of men but whose thoughts and deeds, though small by the popular measure, are mighty and unselfish in the eyes of God. No man, not the best of you, lives out the best that he learns in his church. If he but tries to follow the Word, to do it, he has accomplished much. But to hear it only, and then fall short of practice, is worse than folly. I do not like to see a man slack in any of the works of life. If a thing is worth doing it is worth doing well, with all one's heart. That only will give satisfaction. A sentence of Milton's has always appealed to me, 'A man that can stand the shock of contact with the world can stand the contact of a Christian life and lead an active life in both.' The greatest satisfaction in life is to look back upon duty well done."

CONTRIBUTED

Until We Die.

O life, we know that some day it must be
Thy warm, dear sun shall set to rise no more,
And through the soul's unbarred and swinging door
The mist shall sweep that rolleth in from sea.
Yet from that hour of night we would not flee,
For sunset ever holds the dawn in store,
And death is life which leadeth still before,
After the opened gate hath set us free.

Nay, 'tis the unseeing eye, the unheeding ear,
The hands that falter e'er the heart hath failed,
The heart that finds love's tasks too stern and high—
'Tis shrinking life, not loss of days, we fear,
These things, not death, whereat our souls have quailed—
Life, grant that we may live until we die.

"IS THERE A PLACE FOR DOUBT AND A FOUNDATION FOR FAITH?"

By George Luther Cady.

Part I.

MR. VAN DYKE calls this an "Age of Doubt" and Dr. Bradford calls it "The Age of Faith." It is both. They labor in vain who attempt to abolish faith and make it all doubt, and no less vain is the labor of those who would crush out doubt and keep it an age of faith. You cannot have one without the other. If it were not pre-eminently a time of vigorous faith, doubt would have no reason for existence, for it is a parasite; without doubt faith could not thrive, for it would be an age of mere credulity, but not of faith. Paradoxical as this seems, it is one of the eternal antinomies of the human mind. Yet do we not look upon every doubt as evil and every doubter as willfully perverse, to be avoided as a case of smallpox? All true men stand some time at the parting of the ways and the sign-board is all blurred or the vision is dimmed. They cannot honestly toss a penny for the choice of the way, but must sit down and work out their own salvation with fear and trembling. Doubt is the signal the mind throws out to warn the world that it is doing serious work. I do not mean that supercilious, shallow-brained doubt which thrives because it thinks it is smart, which shrugs its shoulders because it does not care for truth, but that doubt which doubts like Descartes in order to find truth. Men despair of this age because it is an "Age of Doubt;" rightly viewed it is the most hopeful feature about it. Every age of doubt has been the messenger sent before the face of truth to make straight the highway and clear away the rubbish. The "Leben Jesu" of Nathan Strauss fell upon the Christian Church with almost paralyzing terror and men saw in it the greatest foe of their faith that had appeared, but it opened the way, or rather, forced the way open, for the most magnificent study of the Man of Galilee since the Gospels. The study of Christ is a modern study and our bookshelves owe to Strauss the fact that they possess a Geikie, an Edersheim and a Farrar. The second

effect was, as has been pointed out by Prof. Nash, the modern eager and thorough study of the sources of our knowledge of the Lord. There has followed all the deep research of modern criticism; and while many a devout soul has held his breath for fear his faith in the Bible was being destroyed, today the Bible needs less defence and apology than ever—it is more usable, more believable, more available than it has ever been in the history of the Church. Modern criticism has made the Church its everlasting debtor—the Bible needs no apology for its contents. So modern philosophy owes its triumphs to the morning when Descartes lay in bed and doubted everything that could be doubted.

So it is with all true strong souls! The man who sits with mouth wide open and eyes shut like a young robin swallowing whatever is brought to him, never winking or making a wry face, has credulity, a few half-masticated traditions, but no real faith. It is not unreasonable to say that no man has a faith for which he has not struggled or a religion over which he has not agonized. Religion, like character, is not a gift nor is it hereditary; it is a victory—the crown given only to the one who has scars. I like the young man or woman who sees Doubt, big, brawny and brainy, coming down the highway of life, and does not whine nor whimper, nor allow the foe to see his back, but buckles on his intellectual armor and wrestles for his spiritual foundations and earns his faith. Browning says:

You call for faith;
I show you doubt, to prove that faith exists.
The more of doubt, the stronger faith I say
If faith o'ercomes doubt."

There are few strong men who have not an experimental sympathy with Carlyle when the Everlasting No had pealed authoritatively through all the recesses of his being, and the Everlasting Yea had recorded its undying protest, and he says: "It is from this hour that I incline to date my spiritual New Birth; perhaps directly thereupon I began to be a man."

Tennyson became the poet of faith only because he knew the depths of the sea of doubt and he sings of himself as well as of his friend:

"You say, but with no touch of scorn,
Sweet-hearted, you whose light-blue eyes
Are tender over drowning flies,
You tell me, doubt is devil-born.

I know not: one indeed I knew
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true:

Perplex in faith but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gathered strength.
He would not make his judgments blind.
He faced the spectres of his mind,
And laid them; thus he came at length

To find a stronger faith his own."

The man who has seriously and honestly wrestled with his doubts will have a sword of faith which does not sound back with the dull thud of a stick when he meets the foes of active life, but one which has the true ring of a tempered steel. There is room for the profoundest optimism for a man or an age of doubt if met with sympathy and not suspicion.

What was the difficulty with David in "The Reign

of Law"? Granting that the book is a very beautiful nature study, but a most superficial study of religious experience; that to put a young man fresh from the hemp fields through Darwin, Tyndall, etc., in eighteen months is a little too swift pace for our gravity, yet if David was not an intelligent, we must concede that he was an honest and a representative doubter. If the author had made a good study of adolescence he would have known that his hero (?) was characteristic of that period, but not of maturity. What was his difficulty? It was not the dissensions of the church, for a religion that is worth having is worth keeping in face of church quarrels; a man may be forced to live without the church in such cases, but he is not forced to live without Christ. Neither was it the conflict of science and religion, for brighter minds than his have found room for evolution and the Bible, for Darwin and Christ in the same brain; all the leading men of science in the university with which I am connected are firm believers in the Bible and active workers in the churches. The difficulty with David was that he found no sympathy. The whole story reads like a tragedy of errors; the abuse of the pastor in his study, the cry of the thick-brained mother, and the brutal kick of the father, but no one to stand beside him as did the sweet girl later and say, "You will need me all the more!" "You cannot cure blindness by striking it across the eyes;" neither can you make men to know God by being godless toward them! There is no time in all life when a young man needs help so much as when he stands in the valley of decision, at the parting of two ways; and it will all depend upon whether he gets sympathy or ostracism how he will come out.

Starbuck closes his chapter on adolescent doubt with these words: "Instead of trying to crush doubt it would be wiser to inspire earnestness and sincerity of purpose in the use of it for the discovery of truth. If doubts are evil, it is because there is a wicked nature behind them. Doubt is a means of calling up and utilizing the latent possibilities of one's nature. If there is a boundless substratum of healthy life on which to draw, and if there is a high degree of earnestness in the desire to know truth in order to use it, doubts are rather to be met and mastered than to be shunned."

Iowa State University.

JUST BE GLAD.

O heart of mine, we shouldn't
Worry so.
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.
We have erred in that dark hour
We have known;
When the tears fell with the shower,
All alone.
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With His own.
For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

NAZARETH OF TODAY--A MEMORY.

F. M. Blatchford.



If you could only see it, and know that through all those silent years of our Lord's life he saw it, too. Yes, he saw the same little town up in the hills of Galilee. It does not crown the hill-top quite as a fortress would, for the top of that hill is not a point or a plateau, but a depression within the hill itself like a deep saucer. You must climb up from the town of Nazareth to get the wide view of earth and sky and sea. Jesus Christ must have taken that climb many times to look off toward the setting sun; or to see the glories of a new day streaming up from the east; or in the star-light to be alone with God. For in the stress of his after life he seemed to gain rest from his arduous service by just this habit of his boyhood, of communing with his Father on the heights in the silence of night.

But listen now to this incident which happened to a little citizen of the Nazareth of today, and realize that there was something in this little Syrian maiden which suggests that she might have been a fellow-citizen of the wonderful Child nineteen hundred years ago. This little girl was at the Virgin's fountain. She was standing erect and triumphant, for she had just finished her family washing! If you could have but seen her, with her great, dark, glowing eyes, her abundant dark hair, only half seen for the bright kerchief which in part bound it in tidiness and in part covered it from the hot Syrian sun. Her only garment was a striped, gay cotton slip coming below her knees. She had but nine or ten years in her age, but in spite of her extreme youth she was swift and practiced and self-reliant in all her motions. Just why she was doing a little woman's work there was no way of knowing. Perhaps her mother was ill and depended upon her; perhaps there was a sick baby who claimed all the mother's care; or perhaps there was no mother at all in the home except this little embryo one.

But to go back from these imaginings to the real little girl standing by the low stone parapet which surrounds the hard flagging by the well. Her pottery jar had been filled from the abundant living water of the fountain, and was leaning against the well. Her washing was done and the wet garments patted and pressed into a blue cotton cloth by those swift, tiny, brown hands. This bundle, rather larger than an ordinary cottage loaf, was placed on her shoulder. Then with one knee on the step, the little unconscious athlete swung up to the top of her head the jar of water. One could but watch in mute admiration a feat so graceful in the beautiful child. No plodding service dully and clumsily performed, but a little girl radiant with life, doing a service because she loved. A moment she stood still to find her perfect poise, and then very slowly and carefully one small foot was placed on the step below and then the other until the stone pavement of the narrow oriental street was safely reached. One could but love her more with every new motion, and give her an affectionate following as her steps became faster and she was about to disappear around the corner of the shadowed street. But just at that moment came a swift figure—was it a boy or a lurking spirit of evil? He had a scarf in his hand, and with a swing of his arm snapped it at the little bare feet of the water carrier. One could not

fly to catch that trembling jar! The instant of arrested progress was enough to lose the wonderful poise. The little clinging hands tried to save its fall, but failed, and down it came with a crash. It broke in a thousand pieces, splashing the water over the damp stones. The destruction of the water jar was complete, but was as nothing beside that broken-hearted child. First, she was speechless with fright and terror, then looking at the waste about her, she dropped on her knees and sobbed bitterly. She was at once surrounded by helpers, a new jar given her and soothing, sympathetic words. But the sorrow for what is ruined had entered her heart, and she would not soon be comforted. The poor little boy had not seen these consequences. He was chagrined, and fearing the revenge of public sentiment, he flew like a bird of ill omen down the nearest passage he could find.

Let us not forget that the heart of a little child can break, and let us not forget that we have near us these little fellow-citizens of Jesus Christ who need comforting. George Eliot has truly said: "These bitter sorrows of childhood! When sorrow is all new and strange, when hope has not got wings to fly beyond the days and weeks, and the space from summer to summer seems measureless."

BRITISH CORRESPONDENCE.

By William Adamson, D. D.



GENERAL feeling pervades the Christian Church on both sides of the Atlantic that the New Century should be in a prominent degree a Christian Century. In order that it may be so, to the extent possible, the two great Anglo-Saxon nations of the United States and Britain must join hands before the cross and him who died there, reconsecrate themselves to his service and pledge themselves to work for the extension of his kingdom. Such a union of heart and effort would go far to the elevation of the race and the advancement of those things which are dear to the heart of our common Lord and Saviour. It was therefore with no common feelings of gladness that I saw the first number of your "Christian Century," and I said to myself, "This is what is required to give an impetus to the cause of humanity and of God." May your expectation be more than realized, and may thousands be, by your agency, raised to a higher spiritual platform than that which they have previously occupied, and be led to live more for the glory of the Master, whose Spirit is ready to energize every soul willing to receive a blessing. If we are straitened it is in ourselves and not in God.

The United Free Church.

It may be ancient news to some of your readers to tell them about the union of the Free Presbyterian churches in Scotland. There may be some, however, who do not understand the ecclesiastical condition of the land of Knox, Chalmers, Guthrie, Wardlaw, and Morison. Up to the end of last year there were three large Presbyterian churches which had the same creed and form of church government. There was first the Established Church of Scotland, which, historically, is the mother of us all. Secondly, there was the Free church, which sprang out of the famous disruption in 1843, when Chalmers and his large following left the State church and constituted a church which has had a remarkable history. And thirdly, there was the

United Presbyterian church, formed by the union of the secession and relief churches which originally broke away from the Established church on matters pertaining to the true headship of Christ, and the power of Caesar in the ordering of the house of God. After prolonged negotiations the two last-named denominations were united in October of 1900, and now are known as "The United Free Church of Scotland." Its churches and ministers are about as numerous as those of the State church and the membership numbers very nearly half a million. It seems to me that this body of Christians will constitute the church of the future for the nation. It has within it the resources necessary for consolidation and expansion. On the human side its most important element of strength is the men fitted and furnished for the work of the ministry in its largest sense, devout, earnest, scholarly, and withal humble. Amongst them are such men as Principal Rainy, Professors A. B. Davidson, Denney, Orr, Dods, Salmon and Geo. Adam Smith, and the Rev. Drs. Alexander Whyte, Stalker, White-law and Hastings. Besides those, who from age and experience occupy the foremost rank as leaders of thought, there is a large number of young men who will make their power felt, and even now are commanding attention as preachers and writers on some of the most fundamental doctrines of religion. I do not attempt at present to give the reasons why I believe there never was a church more richly endowed with able, erudite and devoted teachers and preachers than the United Free Church of Scotland. My conviction is recorded all the more freely because I do not belong to this communion.

It is also to be noted that a remarkable change has passed over the professors and pastors of this church as to doctrine within the last half century. They do not stand doctrinally where they stood in 1843 and after, and they are moving further from the standards year by year. The original leaders of the Free church were firm and narrow Calvinists. Dr. Candlish wrote with all his energy, which was not little, a defense of a strictly limited atonement; though before his death he seems to have departed from this view of the extent of the work of the Saviour. Principal Cunningham—the theologian of the Disruption—was a thorough and consistent adherent and expounder of the doctrines of the Westminster Confession of Faith. Professor Gibson's chief work was entitled "Man's Natural and Moral Inability to Believe the Word of God." And the doctrine that a sinner was regenerated by the Holy Spirit through belief of the gospel was looked upon as a heresy which demanded the expulsion of the pastor who held it. Very different ideas and spirit are at present declared and manifested in the pulpits of the same churches. The love of God for all men is the burden of the message delivered, and no one says that it should be anything else. To-day the living faith of the church is not that of the third chapter of the Confession of Faith, but that of the Scriptures, as defined in the Declaratory Acts, by which, as a minister said to me, they are now enabled to preach without reserve from the words, "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." The evangelical spirit and the personal piety of the ministers of this section of the household of faith have prevented some of their ablest men from being diverted from the Cross by the movement among many in sympathy with the theories of the higher critics. Some of the professors and pastors

have taken a foremost place as advocates of the advanced views, but at the same time they have held fast to the great verities of the Lord's true divinity, his Atonement, Resurrection, Ascension and Intercession. Of other churches and matters I will, D. V., write again.

Windermere, England.

THE P. S. A. IN F. B. MEYER'S CHURCH.

By Willard B. Thorp.



HE "Pleasant Sunday Afternoon" has become so well established an institution in England that the letters P. S. A. in Sunday announcements are as well understood as C. E. among us. The organization apparently corresponds pretty closely to what we would call a Men's Club, and its work centers about a Sunday afternoon meeting for men only. Having some little curiosity to see what these meetings would be like, I took the opportunity afforded by a Sabbath in London to attend the P. S. A. at Dr. Meyer's church in Westminster Bridge Road. The interior arrangement of the church is in what we would call the Episcopal style, with stone arches, reading desk, pulpit and choir. On entering the church at 3:30 I found about 300 men assembled. They were plain men with rough faces, most of them apparently from the laboring classes. It was about such an audience as might assemble at our Sunday afternoon Y. M. C. A. meetings. From allusions made during the meeting I judge the vacation season had somewhat reduced the attendance. On the platform were half a dozen officers and speakers, behind them a band of ten pieces, and at the right a choir of perhaps sixteen male voices. The chairman, apparently a minister, announced that the choir would sing "Jesus saves." The singing called forth a hearty round of applause, which was the first feature of the service which would strike a visitor as novel. The audience was evidently in a pleasant mood and liked to hear itself applaud. It applauded pretty nearly everything except the prayers, including some very indifferent solo singing and the announcement of the amount of last Sunday's collection. It joined earnestly in the Lord's Prayer after a brief prayer by a minister. It did not sing very well, although the one or two gospel hymns were printed on a leaflet. Some visitors were present from a P. S. A. in Yorkshire, and at the suggestion of the chairman they rose in their seats and were applauded. One of the officers was asked to say a few words which "might help the collection a bit," and managed to combine an earnest religious exhortation with a good-natured plea for funds. The band played with more noise than music during the collection. Then a lawyer appeared in the high pulpit, and after the hand-clapping had ceased, gave a capital short talk of perhaps twelve minutes in which one or two personal anecdotes and bits of description were used to point a spiritual truth. He dropped his h's badly, but his talk was interesting and helpful. Then the minister who was supplying the pulpit that day gave another brief talk from the platform, in which he spoke of himself as coming from a P. S. A. in Reading, 700 strong. At the conclusion of his talk the limit of one hour had evidently been reached and the meeting was dismissed with hymn and benediction. I waited a little to see if there would

be any special evidence of attention to strangers, but did not find any. The men dispersed quickly, and the monthly paper of the P. S. A. was being cried in the vestibule.

What, on the whole, was the impression produced by the service? I have purposely described it without any attempt to idealize, and perhaps have dwelt too much upon the little infelicities that would strike a critical visitor. But no one could be present without feeling that it was a thoroughly wholesome and helpful meeting and that good was being done. In the morning I had attended service in Westminster Abbey. It was stately and beautiful, and Canon Gore's sermon was a careful balancing of different sides of truth. But of the two services I have no hesitation in affirming that the "brief, bright, brotherly" meeting of the P. S. A. was calculated to do more good to those who attended. There was something in the earnest words of exhortation that might well serve to steady a man amid the temptations of the great city. There was a reminder that he was a soldier and that he must make his life a battle. It struck the note of moral appeal which every one of us needs to have struck for him continually, and which the Abbey service failed to strike, although I doubt not its congregation of tourists needed it quite as much in their way as the crowd of rough men and boys on Westminster Bridge Road.

London.

AN ILLUSTRATION.

R. W. Gammon.



AS I was returning from the city one winter's day on a suburban train, a friend of mine took a seat with me. Our talk drifted to the events of the day, and he told me that he had been down to help his sister to change cars at Dearborn station. I gathered from his conversation that his sister had married some years before and had moved to the far West. The day previous he had received a telegram from the sister announcing the death of her youngest child, that she was taking the body to Michigan for burial, that her husband could not come, would her brother help her to change cars? He had done so, but was prevented from attending her on her journey by sickness in his own family.

After relating these circumstances he was silent for a time and then made this remark: "Strange what changes the Master can make in a human life! My sister was a laughing, harum-scarum girl, always ready for fun, for a good time—the latter to her always meant something out of the ordinary. When her black eyes began to snap, father and mother, who are staid Quakers, knew that trouble was brewing; my sister was constantly doing something that outraged their feelings; between a good sober way of doing and the outlandish one she generally chose the latter. Our aunts, uncles, and grandparents predicted disaster for Florence, the creature of moods and impulses. That was fifteen years ago. How different she was today! The circumstances were so depressing—that cold northwest wind whistled mournfully through the car sheds, the sky had a dull leaden hue portending a storm, the rattle of the vehicles on the frozen streets made me shiver. As my sister and I went down between the long lines of cars we passed a truck upon which was a little box. A spasm of pain shook my

sister's frame, a look of agony for a moment was on her face, she murmured, 'There's Roger!' and I knew that we had passed the body of her little one. The tears sprang to our meeting eyes, but the look of pain was gone and in the face where so often before fun and outbreathing mischief had reigned supreme I now saw peace, trust, and victory. When parting from her in the car I told her I was glad she was so brave and triumphant. 'Yes,' said she, 'the Master is with me and one of the old hymns has been giving me comfort all this day.' Then she spoke for me these comforting lines—

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then sometime we'll understand.
God knows the way; he holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see;
Yes, then up there we'll understand.

"I left her there to continue her sad but triumphant journey—triumphant because Jesus had transformed her life."

My friend left the train at the next station, and as I journeyed homeward I had a new view of Jesus, the Master of Life.

Pueblo, Colorado.

CHURCH LETTERS.

D. A. Wickizer.



NE of the serious problems that confronts our city work is how to save the people who move from the rural districts into the cities. Thousands of Christian people come to our cities and never find fellowship with Christian churches. Many times this is because coming from smaller places they are afraid of city churches. Others find it so convenient to take a vacation, having been in service for many years and never before had a good opportunity for such a luxury.

Can we not introduce among us a system of granting church letters that will save many of these people to the cause of Christ, and spare our pastors of much labor that is largely wasted? We understand that many times it is necessary to spend more time with a sinner who has in his possession a church letter, that we may persuade him to place the same with a congregation, than it would be to convert a sinner not in possession of such an instrument.

Why can we not introduce among us the following method: When a member moves to another place let the church order that the pastor or clerk shall send to the pastor or elders of the congregation where the said brother has moved, a letter of recommendation, and upon receipt of that letter they shall enter his name upon their church records as a member with them. Then they can send their calling committee to wait upon this brother and welcome him to their work and fellowship, and without intermission and without loss to the cause he enters at once upon his Master's work.

Brethren, send a word to the Century concerning this subject. If the above plan meets your approval commend it; if you have something better let the churches know what it is. The churches can not afford our present system that furnishes so great an opportunity for loss.

Beatrice, Neb.

GROWTH OF LIBRARIES.



SEVENTEEN million dollars were given to American libraries in the year ending July 1. The gifts cover nearly every state of the union, but they are by no means equally distributed. Of gifts in money the north Atlantic states, from Maine to Pennsylvania, received five-sixths of all, and seven-twelfths of the money for buildings. Of what was left the lion's share fell to the north central states, from Ohio to Kansas. These absorbed four-fifths of the remaining gifts for buildings and nearly half of the gifts in money. To the south Atlantic states came only \$637,000; to the south central only \$275,000. The distinctively western states, from Montana to California, showed gifts of \$590,000. Of course Mr. Carnegie is to be credited with a greater part of this beneficence, more than \$11,000,000 of the \$16,000,000 coming from him. Next in significance is the gift of the John Carter Brown Library, with an accompanying endowment, to Brown University at Providence. The whole exhibition, however regarded, is one of which the nation may well be proud, as indeed it may of the general public library statistics for the year, for, according to the reports of the Education Bureau, there are 5,383 essentially public libraries, with over 1,000 volumes, in the United States, an increase of 25 per cent in five years, coupled with a still greater increase in volumes, from 33,000,000 to nearly 45,000,000. Here again the north Atlantic division is far in the lead, with more than half the books, and nearly half the organizations. New York, as might be expected, has most, but Massachusetts presses her close in both regards, and in proportion to wealth and population has a long lead over any, save possibly her neighbor, Rhode Island.

AMERICAN COLLEGES.

There are 629 universities and colleges and forty-three schools of technology in the United States. The total value of the property possessed by institutions for higher education amounts to \$342,888,361, a gain of about \$31,000,000 over the amount for the preceding year. The endowment fund amounts to \$154,120,590. The total income for the year, excluding benefactions, amounted to \$27,739,154. The value of gifts and bequests during the year 1898-9 amounted to \$21,925,436. Some \$2,500 is invested for each student who is now enjoying the advantages of any of the institutions of learning.

Classical courses claim by far the greater number of students in American colleges. In the college year 1898-9 in those courses there were 35,595 students out of the 147,164. In the same year 21,860 were taking the general culture courses, 9,858 general science courses, 2,593 instruction in agriculture, 4,376 in mechanical engineering, 2,550 in civil engineering and 2,320 in electrical engineering; 1,032 students were studying mining engineering, 627 architecture, 9,501 pedagogy and 6,698 were taking business courses.

The number of degrees conferred during the year for work done was 15,087—10,794 on men and 4,293 on women. Thirty-eight different varieties of degrees were conferred and in some cases only one candidate received a degree—musical doctor, for example. Seven hundred and thirty-five honorary degrees were conferred.

In 1872 the number of students to each 1,000,000 of

population was 573; in 1880 it had increased to 770, in 1890 to 850, in 1893 to 1,037, while in 1899 the number was 1,196.

LEPROSY IN THE UNITED STATES.

According to scientific investigations, directed from Washington, which have been going on for several months, there are about 275 reported cases of leprosy in the United States. It is thought probable that the real number may be nearer 1,000. For various reasons physicians who have cases of this disease in many instances either fail or refuse to report them. But the number reported is sufficiently large to occasion some alarm. Seventy-four of the known cases are in New Orleans, chiefly among the Italian population. There are twenty-three in Minnesota, mostly among Scandinavians in the rural settlements. There are fifteen cases in North Dakota and two in South Dakota, among the same people. So far as has been ascertained, there are none in Michigan nor in Indiana; Chicago has five cases, and New York six. Boston has none.

It is noteworthy that nearly all of the two hundred and seventy-five reported victims are foreigners. The Scandinavians seem peculiarly susceptible to the disease. They either had it when they landed in America, or contracted it shortly after landing. Every one of the cases in the Dakotas and Minnesota is located in the country, in localities rather remote even from small towns. The disease seems to be spreading most rapidly in Louisiana, and for several years there has been agitation there in favor of efficient supervision and control of all leprosy patients, either by the state or by the government.—*Boston Transcript*.

PLEASANTRIES.

"Brother Jones has sent us a mess of greens," writes a Georgia editor. "May the good Lord send us some bacon to boil with 'em."—*Atlanta Constitution*.

"Now, Sammy, have you read the story of Joseph?" "Oh, yes, uncle." "Well, then, what wrong did they do when they sold their brother?" "They sold him too cheap."

A little girl, being examined for admission into the church, was asked: "Why did the Israelites make a golden calf?" The prompt reply was: "They had na as muckle siller as wad make a coo!"

Mike Donovan, when he visited the cemetery, noticed on a tombstone the following inscription: "Sacred to the memory of a lawyer and an honest man." "By the powers," said Mike, "that's a strange custom, to bury two men in one grave!"

"And so, John, you ha' become an Independent?" said the clergyman of the Established church. "'Deed, sir, that's just true." "Oh, John, I'm sure ye ken that a rolling stane gathers nae moss!" "Aye, that's true, too, but can ye tell me what gude the moss does to the stane?"

During the discussion at a meeting of the Trinity College Historical Society upon the slight consideration attached to life by uncivilized nations, a speaker mentioned the extraordinary circumstance that in

China if a man were condemned to death he could easily hire a substitute to die for him; "and," the debater went on, "I believe many poor fellows get their living by acting as substitutes in that way!"—*London Spectator*.

Father (severely)—"My son, this is a disgraceful state of affairs. The report says you are the last boy in the class of twenty-two." Henry—"It might have been worse, father." Father—"I can't see how." Henry—"There might have been more boys in the class."—*Boston Traveler*.

They tell a story to the effect that when the Society for the Prevention of Cruelty to Animals proposed to establish a branch in a leading city of Spain the municipal body courteously accepted the proposal and offered to hold a grand bullfight at once to furnish the funds.—*Troy Times*.

The mother of one of our soldiers in the late war was busy packing a box containing food to send to him, and the servant was watching the operation. Having put in the last article, the mother said: "I guess that is all, Nora; we will now nail it up." "Excuse me, mum," said Nora, "but how will he ever open it without we put in an ax?"

As a train was moving out of a Scotch station a man in one of the compartments noticed that the porter, in whose charge he had given his luggage, had not put it into the van, and so shouted at him and said: "Hi! you old fool! What do you mean by not putting my luggage in the van?" To which the porter replied: "Eh, man! yer luggage is ne'er such a fool as yersel! Yer i' the wrang train!"

People who "lay themselves out" to talk always remind me of the delegate at the political convention, the worthy whose enthusiasm was so contagious that a reporter, weary of the dry bones of things, asked him for a summary of his views on the burning question. "What do you think of the situation?" he asked. "What do I think?" exclaimed the vociferous one. "Young man, you mistake my employment. I'm not here to think; I'm here to holler!"—*Philadelphia Times*.

A military Tory candidate for Parliament was addressing a meeting of voters in an English village at a by-election which took place toward the end of 1892. The candidate was known to be strongly in favor of flogging in the army, and this was being used against him with damaging effect. Defending himself, the orator urged that no necessary disgrace attached to being flogged. "Why," cried he, "I was flogged myself once, and it was for telling the truth." "And it cured 'ee naw doubt," said a rustic in the meeting.

The smallest service we can do,
With seal of love divine,
Will some one's fainting faith renew,
The heart to God incline:
We are not left to work alone,
But stand as servants true,
Each little kindly action known
By him we may not view.

—Cora C. Bass.



OUR PULPIT. THE PERFECTING OF MAN.

W. Douglas Mackenzie, D. D.

Text: Matthew 5: 48: Be ye also perfect as your Father which is in heaven is perfect.



EVERY one who lives a rational life feels that there is some meaning in it, and that the meaning is not to be found merely in its details. He cannot explain his manhood by stating the amount of money he possesses, or the business he pursues, or even what family relations he has. He knows and we know that the meaning of his life is more than the sum of these. Every man knows that the meaning of his life, if it is to be worth thinking of, can only be described by the word that enters into the above title—the perfecting of man. No man would be content with a religion that does not promise to perfect him. He knows that a religion which is to be true and final, on which he can cast his whole strength, must be one which aims solely, ultimately, at perfecting his manhood. Accordingly, it is of great importance to us that Christ, our Lord, and his apostles after him, do put this word in a significant way into every part of their teaching and that they speak to us about the perfecting of man. They will not trifle with our affections, or our interests, or our impulses in any direction whatsoever. They will not tell us that we are to be content with anything else than the best we can conceive. They will not allow us to sit down satisfied with anything beneath the infinitude of heaven itself. They tell us that we are to aim at the perfecting of man. And the inspiration of the Gospel, and the meaning of the religion of Jesus Christ, is that it offers to us the perfecting of man.

1. What is Perfection?

What do we mean by perfecting? No doubt the word may be used easily and lazily in a negative way. But the idea of perfection as applied to any fact ought to be most positive and most noble. We shall find then that two ideas which are very closely related to one another are included in it. When the artist has fashioned for us a noble statue and we stand before it, saying, That is perfect, he has drawn us on to that assertion because he and we cherish together a certain ideal. We see that what his hands have wrought represents as fully as we desire the ideal that we had in mind; and we rejoice and are filled with gladness because his mind and ours were at one and meet and greet each other in his triumphant work. Accordingly we call that perfect which fulfills its ideal.

Now, some one has an ideal of you and you will never be perfect until you represent it concretely, actually, in the man you are. You may have, you ought to have, some glimpse of that ideal in your own mind; and if you are worth anything, my brother, you know that you do not come anywhere near it. But for us, instructed in the Christian religion, there is something more wonderful, more terrible, than that. We find

that even our ideal falls short of the real ideal. No man yet has ever seen the beauty of his manhood as God sees it. No man ever yet has proposed to himself to become anything so glorious in strength, so perfect in spirit, as that which God proposed when he fashioned him and set him in the world with the nature out of which it must be made. The idea of perfecting, then, means on one side of it the embodying of the ideal, the realizing of the most perfect intention that could be formed, in some one individual fact.

But the word perfecting has a slightly different meaning when we take an instrument in our hands and say, That is a perfect instrument. The idea now is of a practical end outside itself, some use to which it can be put. A man who fashions a knife skilfully and perfectly, makes a knife so perfect in shape and so true in steel that it is perfectly adapted to the work of a knife. If it is a good instrument, it will cut well, last well, hurt less than any other instrument more clumsily made. When a man builds a church we call it a faulty church if it does not fit into the use that it ought to serve as a place of worship, an inspiration of worshipful feelings, and as aiding in every way it can the worshipful attitude of mind and heart. In the idea of perfecting any object we include then, these two ideas, that it shall embody some ideal and that it shall serve some true purpose.

2. The Perfection of Man.

Now, when I speak of the perfecting of man, do I mean merely one of those two things? No, I mean both of them. There is an ideal somewhere, of perfect manhood, and there is a wonderful use to which manhood can be put. That man only is being perfected who is traveling towards that ideal, or who is becoming useful for the end of his own individual manhood. When, therefore, we speak about the perfecting of man, when we hear Jesus saying, Be ye therefore perfect, even as your Father which is in heaven is perfect, when we are urged to cherish the idea of perfection by an apostle, and told that the ministers of the church are to lead us towards a perfect or full-grown manhood, let us remember that all this is meant. The perfecting of man! If God has formed the ideal of me, what sort of a man should I be, and what a miserable thing have I become! If God has formed his ideal of you, what sort of man or woman ought you to be! And how do you feel yourself in relation to God's ideal of you? On the other hand, if we are to be perfect for the uses of God, how useful have we been for God? Has he obtained anything through us? His ideal of our perfection is not to end in simply the fashioning of a beautiful statue, warm with the flush of life upon it, for other spirits to surround with artistic admiration. If he has formed an ideal of you and me, it is of us living and of us moving, of us active amongst our fellowmen, of us as we shake hands and greet one another, as we deal with one another in business, as we pray alone, as we work in public. The ideal is one of the uses to which you and I can be put in our relations among men. The perfecting of the man, therefore, must mean the perfecting of the individual and the perfecting of the race at once.

3. The Command Which Condemns.

Our Lord gave to us this command. Be ye perfect, and this ideal is held up to us by the Christian religion. Now, if that were all religion had to say about it, there is no command that could crush more cruelly in despair than that. Be ye perfect as your Father

which is in heaven is perfect! As perfect as he is, who is removed above all temptation, above all change, as he who dwells in the perfection of his everlasting life, who is faultless, pure as light, who is ineffable love, who is all power and all wisdom and all righteousness, so that you cannot think of anything, of any form of perfection, in which God does not perfectly surpass your conception of it. We are to be perfect as our Father which is in heaven is perfect. People talk sometimes of the Sermon on the Mount as the program, or essence and summary of Christianity. It would be the program of our doom if we had no more. That sermon is the setting forth of the ideal, the perfecting of man; and if that was all, it had been too much; too much for the vitality, for the hope, for the energy of the best men in the race. It is the best men who despair mostly easily; it is the loftiest souls and most sensitive natures that would go down in gloom if that only had been what Christ gave us—the perfected man depicted in a divine sermon. He gave a great deal more. He came to put within our reach the instruments for the perfecting of man. Yes, Christianity is the force that sets this work in motion. It is the energy that enters into a man and for the first time makes it possible for him to live upwards towards the ideal that is ever far off as long as he is in this world, the ideal of himself as he begins to see it away beyond in the heart of his God. It is the Gospel of Jesus Christ that first of all arouses in men the desire for this intelligible, practical, real, hope of becoming perfect, and it is the same that provides for us the ministries through which that is to be attained.

4. *The Ministries of Perfection.*

Ordinarily when we speak of the Gospel of Jesus Christ as being useful for the perfecting of man, we mean the preaching of his redemptive work; and that is the soul of the thing. But, taking that for granted, let us look at this fact, that when the apostle speaks about our being led forward into a perfect manhood, unto the measure of the stature of the fullness of Christ, he is speaking of the ministries of the church, he is speaking of those kinds of work about which we are engaged here, he is speaking about the ways in which men meet one another for their Christian work. He holds that these are means which are being employed of God for the perfecting of the individual man. It is not in isolation that you will do it, it is not in isolation you will be able to realize it. It is not simply going home and sitting alone, refusing all fellowship with others who have the same ideal, the same faith, and going down to business tomorrow, sturdily setting yourself to work to obey Jesus Christ, that you will reach the goal—the perfecting of your manhood. It can only be when you take to yourself all the other social influences that you will make most progress. They will help you, they will rebuke you, they will comfort you, they will give you the best dreams of yourself and put into you the best strength for their realization; and these influences can only be found in the fellowship of Christian people. All the churches of all denominations are in their different ways aiming at this thing. Ask any one of them, What are you aiming to secure for your people in this world? and they will tell you, Their salvation. When a man is being saved, he is not only saved from something but unto something, saved to the perfecting of life. All these institutions and labors are for this one end, the perfecting of human beings, as many as can be perfected, by bringing them into the fellow-

ship of God through Jesus Christ. That is the honest desire of the church. Some churches are very cold, some are very stupid about it. Some churches have hypocrites among them, some are not very earnest. But take the churches, as a whole, through the generations, through the various congregations, the various denominations, and you will be amazed when you come to measure it—amazed at the amount of force employed week after week toward this one end of lifting people up to look at what they ought to be, and then putting some hope, some faith, some loyalty, some energy into their souls to carry them toward their ideal. And therefore it is that I urge every young man that has come to Chicago, every young man here tonight, as you value the perfecting of your nature, to get into spiritual fellowship with some community of Christian people. You will have much to criticise, but go and be thankful for what you get. You will have many faults to find, but not so many in others as in yourself. Go and get into fellowship with Christian people, for it is your only safety and the only road on which, so far as most of us are concerned—unless you are a genius of the first order and then we shall soon find you out—the only road by which we are able to travel up that steep hill toward the perfecting of man.

5. *The Momentous and Inevitable Choice.*

Some will say, What right have you to command me in any tone of authority to become perfect? What right has the Church to speak with such authority? What right has a minister to do it? Cannot I go away and sit down and say, "I do not want perfection, do not want anything of the kind, however attractive you make it, however real and powerful you make it? I do not want it because I have something else I like better. I have got this habit, that indulgence, yonder relationship. I am content with these, and I want to go on with them. I do not want to cut any of the cords of the heart that bind me to the living world around me. I do not want your perfecting of man."

Jesus presented to men an alternative: Become as perfect as your Father, or lost. With him there is no third choice. Become as perfect as your Father, or lost. That is why we speak so urgently, that is why the Church feels its august authority when it confronts a heathen world or a selfish heart with the message of God: Be ye perfect as your Father. That is your only alternative: Be ye perfect or lost. Prof. James of Harvard has told us that alternatives presented to people always contain within themselves certain characteristics. For example, you may tell me tonight when I start to go home, that I *must* walk on one side of the street or the other. That is true. The choice is an imperative or inevitable one. But he would go on to tell us that, although it is an inevitable choice and I *must* make it, yet it is a trifling choice; it is not momentous. It does not matter very much whether I walk on one side of the street or the other. The choice is trifling, although it is inevitable. But there are choices which are both inevitable and momentous. Every man must choose his career and it is momentous. So every man must choose whether he will be a good man or a bad man. If he do not choose deliberately to be a good man he has chosen to be a bad man. There is no escaping the choice; every man must make it and does make it. It is inevitable and it is, beyond all words, momentous. It will mean everything to me ultimately whether I choose to be a good man or a bad man. When Jesus

Christ says to every man and woman in this church tonight, Be ye perfect—or lost, your choice is not trifling; it is momentous. You are making a decision that affects your very self at its very deepest. You will go out of that door resolved to be perfect as your Father and to use all the means toward that end—or lost. Having made the choice God may give you another chance, for God is very merciful to us. He has given us all many, many chances; but we have made our choice so far as we have gone, to be perfect as our Father or not; to be on that road with Jesus Christ, or else on the road of the lost. I do not know of any other way of putting it. If I could soften it for you I would fain do so. I dare not soften it for myself. I would then be lost. If I by a hair's breadth reduced the infinite value of goodness itself, I would have taken a long step downwards to the lost for myself. Hence I dare not soften it for you!

But, my brethren, it ought to be in all tenderness and love that this message tonight comes to its close. It must be with that positive message, Be ye perfect as your Father is perfect. Aim at the perfection of your manhood. There is something you are good at, is there not? You are good at your business. You are a good husband. You feel that you are among the best, perhaps. You have been a good man as a son and a brother; you are a good man as a friend. But do you know that there are directions in which you fail? You know that your manhood is not all round reaching up to the perfection of God, and you know now that you have no right to stop short of anything but the perfecting of the whole man. To do so is the fatal sin. But Jesus Christ, the perfect man, is at your heart's door tonight, and the man who admits Jesus Christ into his heart, like the boat when heaven's breezes fill its sails, has begun to move toward the perfecting of his manhood, the home of his Father which is in heaven.

BIBLESCHOOL.

TEMPERANCE LESSON.

Lesson for September 22, 1901: Prov. 23:29-35.

Golden Text: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Sacrificing to the God of Self.

RECENT lessons have treated of denying self for higher, nobler ends. Today we have a lesson which contains impressive warnings against sacrificing to self. This is a kind of indulgence that is very common. We set up the idol of self, to which we freely sacrifice money, time, talents and very much else that is precious. The chapter begins and ends with the habits of men of whom Paul says "whose God is their belly." Phil. 3:19. Here we have pointed out the proneness to indulgence at great men's tables (V. 1); the warning against striving for riches, and their transitoriness (V. 4, 5); of extravagance (Vs. 6-8); of violence to the weak (V. 10); of licentiousness (V. 27, 28); and lastly to drunkenness, a close companion to every form of sacrificing

to self. This common sin of drunkenness is to be considered today.

The Cup of Poison.

The reason why wine, Satan's choicest snare, is so terrible in its effects is because it is a poison. As such it destroys more lives than war, famine and pestilence combined. The fact that it intoxicates indicates its poisonous nature, for intoxicant means poison. The word is from the Latin "toxicum," poison. A man that is intoxicated is poisoned. Because the system is tolerant to slow poisons makes such no less injurious and deadly with time. A chemical analysis of liquor used in America shows that besides alcoholic poison, those who imbibe such take into the system arsenic, alum, aloes, blood, chalk, copperas, gypsum, henbane, lime, lead, logwood, nux vomica, opium, oil of vitriol, turpentine, resin and many other harmful ingredients. See golden text.

V. 29. Rum Has God's Hate. "Who hath woe?" Where the gospel of self-worship is celebrated in the devil's deceptive drink songs and in the maxim, "Let us eat, drink and be merry, for to-morrow we die," (1 Cor. 15:32), the Bible plainly points out the drunkard's woe, the drunkard's poverty and rags (v. 21), and the grief upon grief of him who thus sacrifices to self. Is. 5:11, 18, 20, 22. The Bible is wholly against this sin which aims at the eternal damnation of souls. 1 Cor. 6:10; Gal. 5:21; Matt. 24:50, 51. We nowhere else have characterizations of the awful consequences of drink that surpass those of the Scriptures. So vicious was the example of the habitual drunkard on the children of Israel, that God's command required for the greater good nothing less than that he be put away by death. Deut. 21:20, 21. * * * "Who hath sorrow?" One of the most common indications of alcoholic poison is that found in the inevitable headache after intoxication. In addition come the unstrung nerves, wasted strength and depressed spirits that bring sorrow. With these there is that which is even more tangible to others in the loss of wages, of self-respect, often home; for drink breaks up thousands of homes every year; the sorrow of the discouraged wife, the famished children, with their rags and poverty. This is a picture repeated thousands of times in our fair land. Every confirmed drinker sacrifices to this god of self time, strength, health, money, clothes, pride, honor, conscience, self-respect and at length God's most precious gift, the soul. * * * "Who hath contentions?" The poison is the "wine of violence." Ch. 4:17. It entices men and then unchains the tiger of hate and contention. Of the quarrels, fighting and murders committed under the influence of drink, the daily newspapers make ample record. Judges tell us that nine-tenths of all crime and pauperism is caused by the drink habit. * * * "Who hath complainings?" R. V. The drunkard in his misery at length complains against God, against society, against his family, against circumstances, against everything. It is the usual condition of the devil-deceived mind to lay the blame everywhere but upon self, the one who breaks God's commandments. * * * "Who hath wounds without cause." Some wounds may be carried with honor, those of the soldier for his country or the engineer at his throttle; but the drunkard's bruises tell only of shame. Phil. 3:19. Physicians testify that drunkards in sickness have less chances for recovery because of the poison in the system. * * * "Who hath redness of eyes?" Red, blearing eyes that go with a fiery face, changing that which God has made comely into the utmost repulsiveness. Children shun, women fear, and everyone loathes the drunken sot. With the repulsive face goes the breath foul beyond expression and too often, as in the case of the drunkards of Ephraim, the tables "are full of vomit and filthiness." Isa. 28:8.

V. 30. The Questions Answered. "They that tarry long at the wine." The ways are many, the answer is brief. The word "tarry" expresses much. The snare of the winecup is set forth in shops where lights and mirrors glitter and pleasant fellowship is provided, to the end that both young and old may tarry. The saloon tends directly to a waste of time, neglect of work, diminished strength for work and the drunkard's lethargy. In the tarrying place, too, is where the evils of treating, so strongly condemned by the prophet of God, are promoted. Habak. 2:15. The law would lay hold of the murderer who, for pleasure or gain, propagated small pox or Bubonic plague, but in propagating, by treating, the use of alcoholic poisons that kill thousands, the laws are yet inadequate or ineffectual. And at that, where diseases but kill the body, strong drink

leads to soul murder. * * * "They that go." It is after all an act of one's own choosing. The drinker is personally responsible. The Bible lays much stress on avoiding the first steps, "Enter not in the path of the wicked, go not in the way of evil men, avoid it, pass not by it, turn from it and pass away." Ch. 4:14, 15. * * * "To seek mixed wine." Drinks are combined in various ways to render them more palatable or more attractive. They are made largely thus by the addition of spices and drugs that are harmful. The man unprincipled enough to sell that which kills, will not hesitate to add to his gains by evil preparations.

V. 31. Palatable Poison. "Look not thou upon." The wise man here advocates the only safe course. Indeed, his words are a command; they prohibit. Let this injunction be obeyed and the liquor business would be at an end. The Scriptures implore men to avoid this common temptation. "Be not among the wine bibbers" (v. 20 Ps. 1:1); "look not thou upon." V. 31. "Forsake the thought of (Isa. 55:7), consent thou not." Ch. 1:10; "Be not deceived thereby (chap. 20:1); "enter not the path thereof" (Ch. 4:14), for thou canst not see the end. * * * "Red, when it giveth its color." Its color and sparkle as it appeals to the sense of sight. Besides the color of liquor, the place of its sales is fitted to appeal strongly to the eye. Handsome mirrors, glittering lights, fanciful glass work, globes and goblets, everything made to sparkle and lead into the unseen snare. "And the harp and the viol, the tabret and pipe and wine are in their feasts." Is. 5:12. * * * "When it goeth down smoothly." R. V. It refers to the delight there is to the toper in the flow of liquor down the throat.

V. 32. The Serpents Poison. "At the last." Three short words, but of eternal moment. God in his love will bring the mind to dwell on the end. Satan deludes by calling the thing by other names; the evil "good." Is. 5:11,20; Gen. 3:6. But God has recorded what should be a warning to the race. * * * "It biteth like a serpent." Before the bite, however comes nausea, pain and headache, that the drinker may be warned to avoid the greater suffering. The drink serpent's poisonous bite in the end produces misery and sorrow for gladness promised. There may be agreeable excitement for an evening, only to be followed by the long drawn misery of mind and body. Is proof wanted on this point? Then visit the alms houses, asylums and jails and see the wretched victims of the drink habit. The career may have begun by enjoying the pleasure of sin for a season, but at last the stings of physical pain, and the fearful looking for the judgment of God, can only be expressed by the deathly wound of the serpent. * * * "Stingeth." Injecting poison into the system. * * * "Like an adder." The sting of creeping reptiles is of all wounds the most dreaded. Whenever poisonous serpents abound they are responsible for many deaths. This is the Bible's truthful way of expressing the pain and terrible consequences of alcoholic poison. But there is far more than the terrible physical effects. After destroying the body, it has power to cast into hell. Luke 12:5. "No drunkards shall inherit the kingdom of God." 1 Cor. 6:10. Through drink the soul loses the God quality, the divine image, and is brought to that which is lower than the beasts. The career which had enjoyed the possibilities of a Godly nature and eternal existence is brought to the utter ruin of hell.

V. 33. Horrors of Poisoning. "Thine eyes shall behold strange things." R. V. The word "things" in the original is in the feminine plural form of the participle. The reference may be to the fact that drunkenness and impurity of thought with unchastity go closely together. It doubtless refers especially to the horrible disorder of the imagination, delirium tremens, at last reached in the drunkard's career. Nothing can be more terrible than the suffering at this stage of alcoholic poisoning. The vivid picturing of slimy snakes on the bed and in the room, the mental terror and suffering is something dreadful to behold. * * * "Thine heart shall utter perverse things." The Hebrew, according to Dr. Taylor Lewis, means "topsy turviness." The drunkard's heart dwells upon evil imaginations showing the depraving nature of this sin; and the drunkard's tongue speaks wildly and incoherently. Neither his will nor his words are under control. No reliance is to be placed in his statements; he easily commits that other sin of lying. Any person with experience in rescue mission work has often heard the statement, "I have not been drinking," when the fetid odor of the breath plainly tells of the spoken falsehood.

V. 34. The Reeling Sot. "Lieth down in the midst of the sea." The picture of the giddy sickness and reeling walk is the common mark of the drunkard. Dr. Neeley says: "They are giddy and they are sick; they are much in danger, too. The drunkard's mind reels like the landsman who tries to walk the deck of a ship in a storm. Some scholars under-

stand the writer to mean that the man who indulges in intoxicants is like one unconsciously drowning."

V. 35. Contemptuous Speech. "They have stricken me." This represents the drunkard as talking to himself. He is not willing to acknowledge his sin, but blames others. Sin in its very nature is contemptuous. * * * "I was not sick." In his stupor he satisfies himself that no harm has come to him. * * * "Have beaten me, I felt it not." In his bestial condition he is, after a manner, happy for the time. He congratulates himself on receiving no injury, although carrying bloody hurts that long will make his appearance repulsive. * * * "I will seek it yet again." It is a stimulant for an hour, but the fire never shall be quenched. When the drunkard wakes the fierce craving for the poison is fiercer than ever before. This of all the dangers of drink is the worst. Then comes the devil's whiplack, "just once more," and which no man in his own strength can resist. He will, if it be possible and at any cost, obtain more drink. He will buy, he'll sell, he'll steal, he'll kill for the strong drink that is killing him. Utterly losing all will power he becomes weaker than a child. Even a babe if burned, shuns the fire, but the drunkard, burned and scarred by the fierce fire within, will seek the cause yet again. In that recurring condition is found the complete answer to every pretty argument that is urged for moderate drink. The lowest sot living did not start out to be a drunkard. He began as a moderate drinker. Let it be impressed that the only safe course is never to touch the first drop, or having begun never again to touch it. Every drunkard at first was a moderate drinker. No one ever yet became a drunkard who refused the first drop. Let this rule of combined Scripture precepts be fixed in every mind: Think not, look not, touch not, taste not, handle not.

FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.



WINE makes fools of men and women. Things look quite different from what they really are. Wrong becomes right and right becomes wrong. Reason becomes unreasonable and folly becomes wisdom. The man that was is not the man that is. Wine has driven out manhood and the animal becomes supreme. A drunken man, otherwise upright and honest, will lie and steal when under the influence of wine. The meaner self laughs at all that is holy in man and wine becomes a mocker. Intemperance sweeps the world like a fire. It is no stranger wherever civilization is. No class is fortified against it. I have seen young men in the very flower of manhood go down before it. I have seen old men, broken in years, lie down in drunkard's graves. I have seen women, the saddest sight of all, lie drunk on the streets and the better class scarcely able to articulate because their tongues were thickened by wine. Property gone, homes broken up and hearts crushed, all because of strong drink. It is the chief enemy of the Anglo-Saxon. I cannot say of all the world, for there are some nations who do not drink at all and some very little, but the Anglo-Saxons are the chief of drinkers, and wherever their civilization goes drunkenness goes with it. They work as hard to make drunkards in foreign territory as the missionaries do to make them Christians.

There is some conscience on this question and that conscience is growing, but there are not enough Christians who follow it. "Do not look upon the wine" must be the Christian's position. Total abstinence is the high ground and safe stand. If one is not willing to do that for his brother, he is a poor keeper and cares little for Jesus, who taught us the holy lessons of sacrifice and self-denial for our brother's good. Christianity does not say so much in words as it

proves a good deal in acts. Keep wine out of your food. Keep it away from your table and keep yourself in the company of Jesus that you may bear him to the lost world. Put down every passion until all passion shall burst forth in simple love for the Son of God, whose we are and whom we serve.

Our Father, it is the self-surrender we want. Help us to hate everything that contributes to the drink traffic. Amen.

CHRISTIAN ENDEAVOR.

Charles Blanchard.

THE SALOON POWER DOOMED.

Topic Sept. 22: Ref. Ps. 37: 1-10.



THE constant note of optimism running all through the prophets and the psalms, and speaking in words of marvelous good cheer in the Gospel, is one of the things that must impress the sympathetic reader of the Bible. It is altogether worthy to be called the Word of God from this prevailing note of victory over evil. While the actual record does not always, seemingly not often, warrant this optimistic strain, yet the everlasting hopefulness of the prophets, and of the Master of men, thrills through all the pathetic pages of this wonderful story of the human race, fragmentary but strikingly true in its outlines, to all the experiences of men, in all the ages.

I have to confess that it is hard to maintain this optimistic spirit in reference to the saloon question. In spite of all efforts at reform, it does seem that the consumption of intoxicants is on the increase. At any rate, statistics seem to indicate that fact. We cry, "The saloon must go!" but it stays! And back of it is the most malignant combination of the forces of evil that ever dominated the social and political life of any people. It is the very embodiment of iniquity. We all know this; society understands this, and yet we sit down helplessly and permit this octopus of the infernal deep to suck the very life-blood of the nation. We who call ourselves Christians and Endeavorers do this supinely—shall we not confess the truth—sinfully? Now I have made my confession and yours, and what of it! You catch the note of pessimism in this. It is the reflection of prevailing public sentiment. What can we do to overcome the saloon power? Create

A Better Public Sentiment.

This is of first importance in all efforts at righteous reform. You know the devil's chief weapon in the mouths of Christians is "You can't do it!" That creates public sentiment, and public sentiment makes the political conscience of the times.

The saloon power is doomed whenever the popular sentiment is thoroughly aroused to the economic considerations involved in this problem. The materialistic sentiment of the age will reinforce the moral and political convictions of the nation. Then it will be a struggle to the death! Our modern industrial system cannot tolerate this enormity. It means the saloon power against the industrial systems of the world. The problem is complicated and made doubly difficult by reason of the fact that the manufacture and sale of liquors is a part of our great industrial compact. But it is self-destructive in the very nature of

this anomalous condition. It is no legitimate part of our industrial, social or political life. When we come clearly to recognize this, the liquor traffic must go.

Let us strive to this end. Make public sentiment. Reach man's moral conscience through their material concern. Emphasize the economic aspect of the question. But let us not forget that "no drunkard can inherit the kingdom of heaven." Remembering this, let us beseech men as brothers who perish by the way. Wapello, Iowa.

THE QUIET HOUR.

(The International Bible Reading Association Daily Readings.)

By The Rev. Alexander Smellie, M. A.

ISAAC THE PEACEMAKER.

Monday—Genesis 26, 12-25.

"Blessed are the peacemakers, for they shall be called the children of God."—Matthew 5, 9.

After Esek and Sitnah, Rehoboth. After Contention and Enmity, Broad Places and Room.

The wrathful man will not always strive. Two sides are needed to make a quarrel; and if I refuse again and again to be angry, I shall by-and-by be left in peace. Lord, implant in me the meek and quiet spirit. In the long run it is best for myself—my adversaries will cease to trouble me if they find it impossible to pick a quarrel. And who knows but, by suffering joyfully "the whips and scorns" to which they subject me, I may win them in the end?

There is a spiritual lesson for me in Isaac's experience. Just now it is my Esek and Sitnah period; in my own heart and life "Zion in her anguish with Babylon must cope." How many are my antagonists, and how far off sweet peace often seems to me! But, one day, I shall come to Rehoboth. One day, I shall walk at liberty in the broad places of the heavenly city. There, where sin has ceased to tempt, there is nothing to hurt or to annoy.

Thus my golden age is in front of me.

Tuesday—Genesis 26, 26-33.

Pleasant it is when there is no strife betwixt my neighbor and myself. Let me love him with the love of forgiveness, freely pardoning every hasty word and every unkind and unbrotherly deed. Let me give him the love of forbearance, remembering that his point of view is different from mine, and that I cannot expect him to travel always along my road. Let me cherish for him the love of sympathy, for he has sorrows which I can soothe, and burdens which I can strengthen him to carry. And let me bring him, too, the love of active helpfulness and co-operation, doing with my might everything I can for his welfare. Thus let there be a covenant betwixt me and my neighbor.

Still pleasanter it is, however, when there is no strife between my God and myself. Is the breach which my sin has caused healed and ended? For the dear sake of Christ who died, has God sworn his oath of friendship with me? Have I sworn my oath of faith and obedience and consecration with him? Is there this Beersheba in the story of my pilgrimage? Once an enemy, but now a loved and honored child; once in the far country, but now at the King's court and in the Father's house—O that it may be so!

Wednesday—Genesis 21, 22-32.

"God is with thee in all that thou doest," said Abimelech and Phicol to Abraham. If my life should

convey the same impression, how happy shall I be!

It gives dignity to character when God is always present. Nothing is common or unclean. Everything is on the altar. Outsiders, like these Philistines, are impressed and awed. Then am I a priest of the Lord, however humble my place may be in the world.

It gives strength to character when God is supreme. I am lifted above all care for human applause or human dissent; it is a small thing that I should be judged of man's judgment. And onlookers note this tranquility, steadfastness, courage; and wish to have it themselves.

It gives joy to character when God is consciously near. How constrained, how fettered, is the life which is ever in a fret of anxiety about the world's approval! But I soar into an ampler air, I live at ease, when I refer everything to my Father in heaven. And others envy me my gladness. "I sing to God," Jenny Lind said once to John Addington Symonds. Whether I eat or drink, or whatsoever I do, let me do all to God.

Thursday—Proverbs 16, 19-33.

Better it is, the wise man says, to rule one's spirit than to capture a city. It certainly is more arduous. Courage, strategy, resource—these enable the general to prevail over the enemy, and at length to enter the leaguered town. But nothing short of the grace of God will empower me to conquer myself. A divine wisdom is needed here, a supernatural strength, an indwelling Holy Ghost, an omnipotent Lord.

And it is more beneficent. With what loss and misery to besieged and besiegers the city is overcome! Wounds and death and widowhood and orphanhood—such is war's mournful harvest. But if I am master of myself, "lord of myself though not of lands," my heart is at leisure to soothe and sympathize. I can be the succourer of many.

And it is more Christlike. He captured no city—Jesus, my King, of grace and glory. He did not come to the world with pomp of arms and military retinue. But he ruled himself. When he was reviled, he reviled not again; when he suffered, he threatened not. He never lost his temper nor parted with his peace. I would be like Christ.

Thus is it best to rule my own spirit.

Friday—Colossians 3, 9-17.

The love of neighbor and friend, the "charity which is the bond of perfectness," is found only in the household of the saints. It is a flower which does not flourish in the gardens of the earth.

There is, let me thank God, abundance of kindness outside the Christian family. There are courtesy, consideration, generosity, graciousness, in many who do not own allegiance to Jesus as Savior and King. Sometimes the gentleness and the liberality of the citizens of the world put me to the blush. They outrun my own.

But the truest charity is discoverable only in those who know the grace of God in Christ; they have kindled their torches at those great altar fires. Now, when I have been saved by a mercy I can never fathom, do I seek the loftiest and most lasting blessings for others. Now do I understand the pricelessness of their undying life. Now have I caught something of my Lord's passion and compassion, and yearn, like him, over souls. Yes, I would love after the fashion of Jesus.

This is the love which changes men. This is the

love which brightens the world. This is the love which anticipates heaven itself.

Saturday—1 Corinthians 13.

Love is the transcendent thing. Love is the *summum bonum*. With all my getting, let me be sure I get love. I cannot prophesy; the speakers, the messengers of God who move and thrill others, are few in number. I cannot penetrate into hidden and recondite mysteries; the knowledge which is deep, and broad, and high is the prerogative of the minority. My faith may not be of the strong and prevailing, and triumphant order. My hope may be a song bird which often "trails a broken wing." But I can love; and love is best of all.

Upward to God and Christ let my love soar, like the lark which sings at heaven's gate. Round about to my brothers and sisters in the Church of Jesus let it travel unweariedly. Down to those who are wretched, and miserable, and poor, and blind, and naked, let it descend with a willing heart.

Sunday—Matthew 5, 1-12.

Jesus blesses the graces which are quiet and unassuming. Their work and influence may be very potent, but they make little noise. The poor in spirit, the meek, the merciful, the pure in heart, are not among those who sound a trumpet before them.

Jesus blesses the graces which the world dislikes. It thinks highly of the merry-hearted, the forceful, the successful, the men and women who are not hampered by too tender and scrupulous a conscience. But teach me, my Lord, to prefer before the commendation of society and the applause of men thine own "We done!"

Jesus blesses the graces against which my own heart cavils and rebels. I am inclined to pride, to self-assertion, to ride roughshod over opponents, to hanker after darling sins, to love the sunny side of the hedge, and to refuse all persecution for righteousness' sake. But let the divine Spirit inhabit me, and I shall make Christ's standards my own.

There are no beatitudes like the beatitudes of Jesus.

The *Herald and Presbyterian* heard of a minister who, when asked at a higher life camp-meeting whether he "had got holiness," replied, "None to speak of." That minister was right. The more holiness a man has the less he wants to speak about it. Humility is one of the undoubted fruits of the Spirit.—*Presbyterian* (Canada.)

The Rev. Dr. Stalker once delivered an address in Exeter Hall on "A Young Man's Religion," which should be read and laid to heart by all men, young and old. He said religion was (1) "Not a creed, but an experience"; (2) "Not a restraint, but an inspiration"; (3) "Not an insurance for the next life only, but a program for the present."

Who art thou that complainest of thy life of toil? Complain not. Look up, my wearied brother. To thee heaven, though severe, is not unkind. Heaven is kind, as a noble mother, as that Spartan mother, saying when she gave her son his shield: "With it, my son, or upon it." Thou, too, shall return home in honor. Doubt it not—if in the battle thou keep thy shield.—*Carlyle*.

NOTES AND PERSONALS

L. J. Marshall has changed his address from Boulder, Colo., to Pueblo, Colo. His work there is starting off very nicely.

Allen Wilson writes from Cedar Rapids, Ia., Sept. 2.—We had a splendid beginning yesterday, three added. Tabernacle seats 1,000; 500 turned away; fine outlook.

Samuel Gregg closes his work at Harvard, Neb., Sept. 16, to take up the work of state evangelist, to which position he was elected at the recent state convention. This is a field in which he has labored with success.

Nelson G. Brown has closed his work at Burlington, Iowa, having decided to enter the evangelistic work. He is ready to engage with churches desiring meetings for the fall and winter season. Address him at Fairfield, Iowa.

Albert Buxton, of Norfolk, Va., desires all who have been connected with Northwestern Christian College, whether under his presidency or otherwise, who expect to attend the Minneapolis convention to communicate with him, that a suburban trip may be arranged to the campus, with a banquet.

The corner stone of the new church at State and Edward streets, Springfield, Ills., was laid September 2, at 4 p. m. J. E. Lynn gave a short address; E. B. Rogers and John A. Kummer took part in the service, and E. S. Chapin gave words of welcome from the community.

The annual meeting of the churches in Bureau Co., Ills., will be held at Walnut, Sept. 20, 21, 1901. An excellent program has been provided. A cordial welcome to the hospitality of the church at Walnut is extended. W. F. Shaw, president of the C. E. of Illinois, will deliver one of the principal addresses. A large attendance is very desirable. All the interests of the church will be considered.

Let all who expect to go via the Burlington Route to our national convention notify us promptly. We shall be glad to render our patrons any service possible. The Burlington is the only line which travels along the upper Mississippi. The Christian Century Special will leave Chicago at 9:30 Thursday night, October 10, reaching Minneapolis Friday morning in time for the opening session of the national convention of the Christian Woman's Board of Missions.

The Christian church at Sac City, Ia., desires to correspond with some brother who has been successful as a singer and general worker in revival meetings, to co-operate with the pas-

tor in a meeting to be held during October or November. Applicant should be a consecrated worker as well as a good soloist and strong chorus leader. Write at once to D. F. Snider, Sac City, Ia., giving good references and stating how much experience in the work, and equipment as to supply of special music. State also what salary is asked exclusive of board and lodging. Enclose stamp for reply.

F. M. Rogers says: We had our annual roll-call at Barry, Ill., yesterday, September 2. A large attendance. Reports showed decided gains in all departments of work. Expenses for the year paid and \$252.80 raised for missions—a gain of \$191.53 over last year. Five additions the past week; one Thursday night, four yesterday.

Prof. Willett, who is supplying the pulpit of Dr. Loba, pastor of the leading Congregational church of Evanston, during his six months' leave of absence in Europe, has had uniformly large audiences from the first, the auditorium having been crowded, even through the heated term. After a vacation of two weeks he will resume preaching there the 15th of the present month.

From the interest shown it is reasonable to conclude that there will be a very large attendance at the First Twentieth Century convention at Minneapolis in October. Let all our friends keep in mind the Christian Century special train that will be run from Chicago over the Burlington route along the banks of the Mississippi river—the most beautiful scenery on any route between Chicago and Minneapolis. We wish all to remember also that the office of The Christian Century is to be headquarters for all delegates and visitors passing through the city. We will have a delightful crowd, an excellent program on the train and best of service. Write for information.

A small band of Disciples of Christ are struggling to build a house for the Church of Christ at Platte, South Dakota. Platte is a new town of 500 inhabitants at the end of the Chicago, Milwaukee and St. Paul R. R. The town has only been laid out about two years; it is a good business point that is building steadily. The M. E. people have a fair building. The Holland Christian Reformed people have a small building in town. The Presbyterian people have no building, but have a small congregation. We are few in numbers and are in very moderate financial situation. Will you not help us to build a church home? Send all money to Mrs. Della Simons or J. I. Nicholson, pastor of the church.

H. W. Cies writes: J. S. Devo of Waterloo, Iowa, delivered a lecture at the opera house at Hamburg Tuesday night, Sept. 3. Those who heard it were so well pleased that they will try to

have the lecture given free at an early date. Brother Devo has been engaged for several addresses at the Sidney Chautauqua and we hear pleasing reports of his work from all who attend. He closed an interesting meeting at Thurman a few days ago.—The church at Hamburg will take the collection for church extension next Sunday.—I closed a five weeks' meeting at River-ton last Sunday night, baptized forty, received about twenty from the denominations and twenty-five from old disbanded congregations—eighty-five in all.

George L. Snively has accepted the position of general secretary of our National Benevolent Association, with headquarters at 903 Aubert Ave., St. Louis, Mo. This work is valuable for its own sake as well as the testimony it gives as to the church's being a representative on earth of Him who went about doing good while here. This association is supported by the voluntary gifts of the brotherhood and by the annual Easter offerings. The salary of Mr. Snively is paid by some wealthy Christian men so that it is no charge upon the income of the association. Mrs. J. K. Hansbrough will continue to act as editor of the Orphans' Cry and in the capacity of corresponding secretary. Applications for the placing of children in the orphanage at St. Louis or the adoption of children should be mailed to Mrs. O. C. Shedd as formerly; applications for admittance to the Old People's Home should be sent to Miss Kate Paradise, Jacksonville, Ills. It is hoped to establish other homes and schools and possibly hospitals in various parts of the union regardless of state lines.

The committee appointed by the general convention of the American Christian Missionary Society at Kansas City in October to devise a plan for an educational society among the Disciples of Christ reported at Lexington, Ky., in favor of the organization of the American Christian Education Society, and submitted a constitution which was unanimously adopted, as reported in the Century at that time. The work of this new society needs to receive attention from the Disciples whose educational interests have been left for the most part to private enterprises, or neglected altogether. The necessity of taking active interest in the work of education both in the direction of sustaining and equipping our present institutions and as well of having some organized center which shall serve as a means of propagating interest in educational work among us, has been seen for many years. The new society is organized for this very purpose and ought to serve a most important function in our brotherhood. The officers are F. D. Power, president; Carey E. Morgan, vice president; Andrew Wilson, treasurer, and a Board of Directors, including representatives of our colleges and leading churches.

Some statement of the work of this society will be made during the convention at Minneapolis. Meantime, life memberships at the rate of \$10 a year for five years and annual memberships of \$5 may be obtained by remittance to the president or treasurer at Washington, D. C.

The Central Board of the Christian Church, representing the various Christian churches in St. Louis, requests that pastors of churches throughout the country, dismissing members to the city of St. Louis, please send full information concerning such members to W. D. Cree, 1522 Locust street, St. Louis, Mo. When such information has been received, the brethren who have come to St. Louis will be promptly visited and welcomed into the nearest congregation. By so doing they will prevent the loss of force, which has heretofore been experienced through carelessness and neglect concerning this matter.

A. W. Kokendoffer writes concerning the Missouri state convention: Please report a one fare for the round trip rate to the convention here, Sept. 16 to 19. Send all names to P. W. Harding, chairman of the Entertainment Committee. Do not expect a reply to your communication. The card of assignment will be given you at the church. Report there immediately on your arrival. For those who may prefer, the Ringo Hotel offers a \$1.50, the Windsor \$1.25, and the Planters \$1.00 per day rate to convention guests. Remember, however, lodging and breakfast free through the committee, and that the ladies serve dinner and supper at 25 cents each. Let there be a large gathering.

ENTERED INTO LIFE

Floyd Spencer, son of Bro. and Sister John A. Spencer of Danville, Va., passed from earth on July 20, 1901, after an illness of seven weeks. For fifteen years he was the joy and pride of his home. Obedient to the early teaching of his parents, he obeyed the Savior at the age of seven years. He was an ever-faithful member of the Mission Band, Y. P. S. C. E., and attendant at the prayer meeting, where his voice was often heard in prayer. He was good, noble and handsome, and loved by all who knew him. His bright, merry disposition won for him many friends, by whom he will be sadly missed.

Berdie F. Omer.

Miss Abby Field has entered into rest. She was a true Christian woman and a faithful C. W. B. M. worker. Miss Field was for many years a pub-

lic school teacher in Grand Rapids, Michigan. She gave up her position and became deeply interested in the missionary work of the Christian Woman's Board of Missions. For some time she was one of the assistants in the office at Indianapolis. After the death of her mother, she made her home with her widowed sister. About a month ago she went to Meadville, Penna., to be treated, where she died. This consecrated woman, past fifty years of age, lived a pure unselfish life and has gone home to her reward. She was one of the staunchest friends of the Bible Chair work of the Christian Woman's Board of Missions.

AN EXTRAORDINARY OFFER.

We desire to call especial attention to the extraordinary offer of The Christian Century till January, 1902, for twenty-five cents, as advertised on another page. It is unnecessary to say that this is furnishing the paper for but a fraction of its actual cost. It is confidently believed, however, that those who become regular readers of this paper for a few months and come to realize its value to them will be unwilling to do without it afterwards. We are therefore willing to invest this much simply to introduce the paper into a large number of homes where it has not gone hitherto. We feel that we can depend upon our many friends who believe the paper is serving a valuable purpose and that it should be in every home to put forth a special effort just now and secure clubs of these trial subscriptions. Brethren, we appreciate your kind letters of approval and commendation and your good wishes for our growth and success, but remember that in order that we may succeed you must do your part in extending the circulation of the paper. Every paper is dependent upon its friends to increase its patronage and widen its influence. We believe that if every true friend of The Christian Century realizes how dependent we are upon them they will spare no pains to secure as many new subscribers as possible. Will you, then, not improve this opportunity and secure at least a dozen? If sample copies are desired, let us know and we will gladly send them to you. We will also forward subscription blanks if desired, but this is not necessary. Go to work at once and canvass every member of your own church and send us the list, with money order for the total amount. Let our

friends all remember that we are publishing two editions of The Christian Century—one with interdenominational news. This will afford an opportunity for you to place the paper in the homes of your religious neighbors. In this way you can accomplish what you long have desired, but never could succeed in doing, viz., place our plea for Christian union and apostolic Christianity before the good people of your community of other denominations. In order to do this send for samples of our general edition and distribute them among your religious neighbors, calling their attention to it as a general religious paper for the home. If every true friend of Christian union and general Christian culture realized the opportunity here afforded to promote these ends, they would certainly be active in their efforts to secure a large list of new subscribers on these extraordinary terms. May we not depend upon you? I am sure you will not be the one to neglect the matter by laying it aside to await your convenience. Send at once for a bunch of samples of the general paper and show your sympathy with the work of The Christian Century by actual deeds for it.

KNOWLEDGE OF FOOD.

Proper Selection of Great Importance in Summer.

The feeding of infants is a very serious proposition, as all mothers know. Food must be used that will easily digest, or the undigested parts will be thrown into the intestines and cause sickness.

It is important to know that a food can be obtained that is always safe, that is Grape-Nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th Inst., and is in every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Tex.

Grape-Nuts food is not made solely for a baby food by any means, but is manufactured for all human beings who have trifling, or serious, difficulties in the stomach and bowels.

One especial point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatsoever, but simply by the action of heat, moisture, and time, which permits the diastase to grow, and change the starch into grape-sugar. This presents food to the system ready for immediate assimilation.

Its especial value as a food, beyond the fact that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centers throughout the body.

CORRESPONDENCE

ILLINOIS Y. P. S. C. E. NOTES.

We print the Y. P. S. C. E. Report for 1901, September 8th. See that your society is reported. We sent blanks with return postage to all Endeavor secretaries whose names we had, with instructions to return by August 15.

We are glad to receive the following note from Brother J. W. Bolton of Nunda: "Our young people reorganized their society, combining the former junior and senior societies last evening. Miss Eva Ballou is president and G. L. Hubbard is corresponding secretary." No wonder these young people reorganized. Bro. Bolton set them a shining example by sending a personal offering for Joliet.

Quincy reports a net gain of 16 members for 1901.

The two Harries, Bennett and Tucker, have stirred district eight until it stands next to district one in percentage of societies reporting. All but three of its societies whose addresses we have, have returned reports.

C. C. Spencer, Cuba, says: "Our society voted Sunday evening to send \$3.50 to Joliet. We are beginning to come to life." That's right, Brother S., giving is living.

Decatur reports \$10.00 for Joliet. How's that for a new society of 34?

Send offerings for Joliet to our state secretary and treasurer, Ida J. Swan, Chambersburg, Ill.

Let every C. E. Society send at least one representative and a report with him (if your corresponding secretary has not sent us one) to Springfield state convention, September 9-12.

H. G. Bennett of Carbondale will give a talk on "The Endeavorer a Free Trader," and Col. D. H. Darling is expected to present "Our Joliet Work" at the state convention. S. H. Zandt of Canton will have charge of the Christian Citizenship hour with a speaker of state reputation. Miss Ida J. Swan will present the district and state work. Ho for Springfield!

Will F. Shaw,
Charleston, Ill., Supt. C. E.

STATE MISSION NOTES.

The work of our colored people in the state gives a creditable showing when we think that twelve months ago it was in a chaotic, discouraged and almost despairing condition. One man, J. S. Hughes, has been employed for all of his time, and two other men, one, R. L. Winn, for three months, and the other, C. H. Poindexter, for one meeting. The year's work shows the following results: Days' work, 470; sermons preached, 208; other services, 86; churches organized, 2; Bible schools organized 2; baptisms, 9; by letter, 4; otherwise, 33; total, 46; raised in the

field, \$136.85; for building and repairs, \$41.50; for Missions, \$12.00; for other purposes \$34.05; total, 234.40. There have been in connection with other churches by regular pastors 38 baptisms; other additions, 43; total, 81; making a total increase of 127 during the year. The state board have not assisted them financially except as the services of its secretary have been freely given, and a great deal of time has been used by him in seeing after this work and keeping everything as near ship-shape as possible. It is due Bro. J. B. Parsons, president of the colored state board, to say that he has been active and efficient, faithful and zealous always in trying to better the condition of his brethren and to carry on this work. The churches themselves have contributed during the year for the support of the work, besides the money paid their evangelists in the field, \$49.08; \$25.00 additional came as the proceeds of the convention held one year ago at Osage City, and the Christian Women's Board of Missions, in its new control of the work among the colored people, has contributed \$100.00; \$285.93 has been expended; \$185.93 was given by the churches and in the field collections by the men engaged. Certainly this is not a bad showing. We believe that if the C. W. B. M. will increase their appropriation, giving them \$200 instead of \$100, we can expend it in such ways as to show even larger returns, certainly the work could not be done had it not been for the careful oversight and wise management of our state board.

The state convention is coming soon. Sept. 16-19 is the time, Mexico is the place. The program has already been published. We believe it is the best ever presented to a Missouri audience. The very strongest men, in the judgment of the program committee, have been placed upon it, to induce the greatest attendance that we have had in years. We are making a special effort to secure the attendance of all the preachers.

We have asked all the churches throughout the state to see to it that their preacher comes to the state convention, and if need be that they pay his way that he have no excuse for staying at home. The church at Mexico is preparing to entertain in her well-known hospitable style. She will give lodging and breakfast free, dinner and supper will be 25 cents each, and if they are anything like the meals they set during the county convention they certainly will be well worth the price. This is the usual course in all state conventions now. It is a rare thing, indeed, for such a convention to be entertained free, and we ought not to ask it at the hands of any church within our borders.

Now, once more, may I plead with the preachers and churches to send the their apportionment for the state

work? Never was such large need upon us as at the present. The expenditure now in connection with our work is about \$450 per month; our receipts last month were less than \$250, so you see we have good reason for calling upon the churches, that have not as yet responded, to make their contribution immediately, and make them as large as possible. Please, brother, do not neglect this call; it will be exceedingly embarrassing to our state board, and to every man and woman interested in the work in the state of Missouri, if we should come to our convention with a report that would not make our hearts glad because of the gifts we had brought into the kingdom of God. I pray you, therefore, give good heed to all of these things.

Kansas City, Mo. T. A. Abbott.

A NEW SOCIETY.

It is proposed to call a meeting at the Minneapolis convention of all those interested in the organization of an historical society for the Disciples of Christ. The desirability and place for such a society will appear from the following considerations:

1. The people known as the Disciples

MUSCULAR PASTOR.

Muscles Built up by Common Sense Habit.

"For years I have not been able to drink coffee, as it made me very nervous and gave me a headache. No one loved coffee more than I and it was a severe trial to abandon its use. Nearly three years ago I saw Postum Cereal Coffee advertised and concluded to try it.

I have been so well pleased with it and its healthful effects that I have used it ever since. I carry packages with me when I visit other places.

When I began to drink Postum, my muscles were flabby, as my habits are sedentary, but for the past two years my muscles have been hard and I never felt stronger in my life than I do now at sixty years of age, and I attribute my strength of muscle to constant use of Postum. I drink it three times a day. I feel so enthusiastic about Postum that I cannot recommend it too highly wherever I go. Wishing you great success, yours truly," Rev. A. P. Moore, 474 Rhode Island St., Buffalo, N. Y.

The reason Postum builds up the human body to a prime condition of health, is that when coffee is left off, the drug effects of the poison disappear and the elements in Postum unite with albumen of the food to make gray matter and refill the delicate nerve centers all over the body and in the brain. This sets up a perfect condition of nerve health, and the result is that the entire body feels the effects of it.

of Christ are old enough to have a history.

2. They have accomplished enough to deserve a place in the history of American Christianity, and to merit a larger recognition in that history.

3. The fundamental principles of any religious movement are best understood in the light of their history.

4. It is time that some steps were being taken in preparation for the writing of such a history.

The service such a society can render will appear from the following considerations:

1. It could attempt the collection of the historical records and memorials of the Disciples. Many such records, of priceless value, have already been lost, or are on the point of disappearing, with the passing away of the pioneers of the movement and the scattering of their libraries.

2. It could attempt the securing in writing of the memories of living men who were participants in many of the important events. These men are growing fewer every day and unless encouraged soon to commit the facts to writing will neglect it until too late.

3. It could collect from year to year the annual reports of national and state meetings, congresses, colleges, and file away the weekly or monthly issues of papers, to be put at the disposal of persons making inquiry into any field of our work or history.

4. It could preserve all these records in a library centrally located, which shall serve as a reference library for the future historian.

5. It should be composed of members conveniently distributed in different sections of the country, who would serve as the collectors and investigators for their respective sections.

6. It would stimulate interest in the history among all the churches, and promote its study among young men studying for the ministry.

7. It could prepare for a historical congress of the Disciples to be held on the one hundredth anniversary of the writing of the "Declaration and Address" in 1909.

All persons interested in such a society will please communicate with the undersigned, so that a call can be issued for a meeting at the national convention.

Errett Gates.

5526 Jefferson ave., Chicago.

EXTENSION OF LIMIT

on Buffalo Pan-American tickets via Nickel Plate Road; \$13.00 for round trip, tickets good 15 days; \$16.00 for round-trip tickets, good 20 days. Three daily trains with vestibuled sleeping cars and first-class dining-car service on American Club plan. Meals ranging in price from 35 cents to \$1.00. Address John Y. Calahan, General Agent, 111 Adams St., Chicago.

THE FUNDAMENTAL IMPORTANCE OF HOME MISSIONS.

The Ohio State Board of Missions was organized in 1852; it was estimated that we had 200 churches and 20,000 members; now Ohio has 584 churches and 75,000 members; Ohio has sent out not less than 50,000 members of the Christian church by emigration to other states.

The Ohio society has helped organize one-half the churches now in existence in the state and her missionaries have brought about 39,000 members into the one body. The Ohio society has created a missionary atmosphere, a missionary conscience and as a result Ohio gave in 1900 \$28,803.90 for foreign missions.

Such a sum could not have been received but for the fundamental work of the Ohio Christian Missionary Society.

What has been done in Ohio is the work planned and organized by our American Christian Home Missionary Society. She has organized and assisted twenty-eight state boards of missions; she is now assisting thirty-two state boards to do this fundamental work, and in the regions beyond she is doing much of it herself.

The work of home missions is fundamental because:

1. It lays the foundations for our growth. The missionaries of the Home Society have organized 2,486 churches in the United States; counting the work of the various state boards of missions one half the churches among us were organized and supported by the work of home missions.

2. It contributes directly to all other work. The churches now being supported by the American Christian Missionary Society contributed over \$2,200 last year to the treasury of the Foreign Missionary Society.

3. As the work of the mother is fundamental in the home, so our home work is fundamental.

The American Christian Missionary Society is the mother of all co-operative work among us. She is the mother of the Foreign Christian Missionary Society, the mother of the Board of Church Extension, the mother of the Board of Negro Education and Evangelization.

As a mother she has been willing to deny herself for the benefit of her children; she has done all the missionary housework, the cooking, sewing, mending for the missionary family, and these beautiful daughters have been willing that she should do it, while they sat in the parlor and received the callers who brought offerings to the missionary family; they took these offerings and said nothing about the dear old mother in the kitchen who was doing the housework until out of this has grown the neglect of our work of home missions and the necessity of the cry "Home Missions to the front."

4. Home missions is fundamental be-

cause for a hundred years to come, out from the American Church must come the men and women and money that are needed to send the gospel abroad.

The home field is the base of supplies for the money; the reservoir from which the streams of beneficence must flow; it must of necessity be kept full of water.

5. The Holy Spirit used Jerusalem to win Judea and Samaria and Damascus; by way of Ohio, Indiana, New England, Texas, Michigan and California—we are to reach the foreign fields—Christ needs America to the winning of the world, but we can use these states for Christ only as we win them to Christ.

This is the stern logic that has its conclusion in the truth that home missions is fundamental to the ongoing of the divine kingdom. Benj. L. Smith.

Cincinnati, Ohio.

CHRISTIAN MISSIONARY SOCIETY

of Maryland, Delaware, and District of Columbia.

Annual convention at Jerusalem Christian church, Harford Co., Md., September 24-27, 1901. Program:

Tuesday, Topic: "Preach the Word." 8 p. m., prayer and praise service, H. A. Blake; 8:20, convention sermon, H. C. Kendrick.

Wednesday, Preachers' Day. Topic: "Study." Chairman morning session, J. A. Hopkins; 9:50, Paul as a Preacher, W. J. Wright; 10:10, Origin: Form and Substance in Preaching, B. A. Abbott; 10:30, Athanasius: Doctrinal Preaching, F. D. Power; 10:50, Basil: Ethical Preaching, Ira W. Kimmel; 10:10, Chrysostom: Expository Preaching, E. B. Bagby; 11:30, Augustine: Consciousness of God as a Source of Power, Peter Ainslie; 11:15, Peter The Hermit: Earnestness in Preaching, J. A. Hopkins. Chairman afternoon session, B. A. Abbott; 2:00 p. m., St. Bernard: Goodness in the Preacher, M. H. H. Lee; 2:20, Savonarola: The Preacher and Politics, W. S. Hoye; 2:40, Luther: Reformation of Church Abuses, H. A. Blake; 3:00, and Carey: The Preacher and Heathen Missions, D. M. Austin; 3:20, Finney: The Revivalist, W. H. Dickerson; 3:40, Chalmers: The Preacher and Social Questions, J. H. Troy; 4:00, Business session, W. S. Hoye, president. Evening: Topic, "Unity." Chairman, Peter Ainslie. 7:50, Alexander Campbell, The Reformer of Reformers, Jacob Walters; 8:10, Review by Critic, F. D. Power; 6:20, Does Our Position on Christian Union Need Revision? R. G. Frank.

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Thursday morning: Topic, "Evangelize." 9:30, Devotional Service; 9:50, Reports of Churches and Committees; 11:00, How Shall We Support a Paper in the East? B. A. Abbott; 11:20, Evangelization in the East, W. J. Wright; 11:40, Systematic and Proportionate Giving, W. S. Hoye; 11:50, Symposium: "Ministers Getting Their Individual Members to Work," led by H. C. Kendrick. Thursday afternoon, C. W. B. M. Session. 2:15, Reports; 3:00, Necessity for Woman's Work, Mrs. Fahrney; 3:05, Some Practical Illustrations, Ira W. Kimmel; Song, India, Mrs. Seeley; 3:15, Loyalty to Our Executive Board, Mrs. M. H. H. Lee; 3:20, Loyalty to the Home Church, Mrs. Hudgins; 3:25, President's Review, Mrs. Lattimore; 4:00, Education, Andrew Wilson; 7:50, Responsive Service, Mrs. Middleton; Symposium: How to Build up a C. W. B. M.—(a) Counting the Cost, Mrs. Bailey; (b) Plans, Mrs. Flemming; (c) Location: (1) Town, Mrs. Morrison, (2) Country, Mrs. Johns; (d) Foundation: Love, Miss Owens; (e) Workers, Miss Jump; (f) Strongest Helpers: Pastors, Mrs. Shelton; (g) Result: Action and Reaction, Mrs. H. C. Kendrick; 8:20, Song, "Cast Thy Bread Upon the Waters," Mrs. F. D. Power; 8:25, Our Convention Helps, Mrs. Rosenau; 8:40, The Vanguard in the Evangelization of the World, W. J. Wright.

Friday morning. Topic: "Organize." Sunday School Session, J. A. Scott; 9:50, Reports from Schools; 10:10, Boys' and Girls' Rally Day for America, J. L. Wilmett; 10:25, Sunday School Library: Its Advantages, Ellie Newcomer; 10:30, The Sunday School Paper: Its Benefits, Anetta Saumenig; 10:35, The Best System for the Study of the S. S. Lesson, C. C. Jones; 10:50, The Bible, the Best Text Book, W. F. Kershner; 11:05, Symposium on S. S. Work, Leader, E. B. Bagby; 11:30, Sermon, W. F. Shinall. Afternoon: Business Session. Topic, "Enlarge." Friday Evening, Y. P. S. C. E. Session. Motto: "Fraternalize." 7:30, Song and Prayer, W. H. Warfield; 7:50, Reports of Committees; 8:00, Forefathers' Day; 8:10, Short Talks, Led by the President, Ira W. Kimmel; 8:50, Closing Service.

ILLINOIS DAY AT PAN-AMERICAN.

Low Rates Via the Wabash.

On account of Illinois Day at the Pan-American Exposition, the Wabash will sell excursion tickets, good only in coaches or chair cars, at \$10.50 for the round trip from Chicago. Good to leave Chicago Sept. 14 and 15, and good to leave Buffalo until Sept. 22, inclusive. Four daily trains. Write for Pan-American folder. A copy of the latest popular song with music, "Wake Me Up at Buffalo," will be sent postpaid for 6 cents in stamps. F. A. Palmer, A. G. P. A., 97 Adams street.

THE NIAGARA FALLS.

The seven wonders of the ancient world are well known to every school boy, but many intelligent Americans do not fully realize or adequately appreciate the greatest scenic wonder of the natural world—The Falls of Niagara. We spent the better part of an entire day lingering around the Falls on the American side and watching the beautiful rainbows caused by the sunlight falling upon the spray. Leaving Chicago at three o'clock in the afternoon via the Michigan Central, we reached Falls View early in sun throw a halo of glory over the mighty cataract. The Michigan Central is known as the Niagara Falls route and we commend this Michigan Central to all of our friends who can go by the way of the Niagara Falls, whether traveling east or west. We spent a moonlight night at the falls of the Rhine last summer. They are beautiful, but not comparable to the Niagara Falls in grandeur and sublimity. No American who travels should fail to spend a day, if not more, at Niagara Falls. The curve from the American side, including Goat Island and the Horse Shoe Falls on the Canadian side is nearly five thousand feet. Over this great extent the water of the Great Lakes plunges to a depth of one hundred and sixty feet—the largest and grandest cataract in the world. The Royal Gorge below the Falls is reached by an electric railway which passes down the American side and back along the Canadian side, a distance of over fourteen miles. We commend a visit to the Falls to all who love to study God in nature and man's marvelous ingenuity in harnessing the forces of nature to modern machinery. The natural world in epitome and this electric age in its marvelous improvements can nowhere be better studied than at Niagara Falls.

C. A. Y.

A COLORADO LETTER.

The Arkansas valley is the largest and, undoubtedly, the richest valley in the entire state of Colorado. It is capable of producing more to the square mile than any section I have ever been in in the west. It is noted for the production of alfalfa hay, cantaloupes and watermelons, fruit of various kinds, honey and sugar beets. It yields as high as five and even six tons of hay per acre during the season, three crops having to be cut. With industry and economy a family can live comfortably on five acres of land in some of the best sections of the valley. We are now in the midst of the cantaloupe harvest. The town of Rocky Ford (the center of the cantaloupe and sugar beet industry) is noted far and near for its unrivalled cantaloupes and watermelons, which are shipped in great quantities to New York and other eastern cities, and even to London. So profitable is the cantaloupe

crops, I am told, that as high as \$2,000 can be realized from eight acres of ground.

The raising of the sugar beet is new industry in the valley, having been commenced last season. It now, however, bids fair to eclipse everything else.

Last year a sugar beet factory was built at Rocky Ford, at a cost of upwards of one million of dollars, with a capacity for manufacturing 130 tons of sugar per day. Last year it used up the beets raised on over 5,000 acres of land. This season there are nearly 12,000 acres in beets for this factory alone. The beets raised in this valley are proven to be richer in sugar than any other state in the union, some test as high as 25 per cent. Some men realized as high as \$140 per acre from their beets last season. Good land ranges in price from \$50 to \$200 per acre. All farming is done by means of irrigation, the Arkansas river supplying the water.

I came to this state the middle of last April, under the auspices of the

RHEUMATISM

Sciatica, Lumbago, Neuralgia and Kidney Troubles are instantly relieved and quickly cured by **EASINE**. Acute Rheumatism cannot exist 48 hours when Easine is faithfully taken. Chronic Rheumatism and old cases that do not yield to other remedies always give way to the magic power of Easine. Satisfaction guaranteed. Send a brief description of your case when you write. Complete treatment mailed, prepaid, on receipt of one dollar. Easine Chemical Co., 101 Bell Block, Cincinnati, O.



Effective March 10th, 1901, the



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City over the

Shortest Line to Texas

State Missionary board, to take charge of the work at Manzanola and Las Animas. But finding Las Animas not what I expected, I began work in Rocky Ford, the best and most prosperous town between Pueblo and the Kansas line. Some may feel inclined to dispute this last statement. But before they do so they should see Rocky Ford up to date, and not what it was even one year ago. It has about doubled its population in a little more than a year, and is building up so rapidly that it is bound, in a few years, to be a city of 5,000 or 6,000. It now numbers upwards of 3,000. When I entered it a little over three months ago—not knowing a single person in it—no one had, at that time, any thought of establishing a church there. Since that time we have organized a church, and gathered together nearly eighty members, and also a good Sunday school, numbering about fifty, and a Ladies Union, which is actively engaged in the Master's work in this young and prosperous city.

During the few months I have been at work in this region, I have been able to give Rocky Ford only one-half of my time, the other half being taken up at Manzanola, a flourishing young town only nine miles west of Rocky Ford.

This is a fine country for industrious people with some means to enable them to get a foothold when they first come. But not so good for those who have to depend entirely upon their labor. Owing to failure of crops in other states there is danger of too many poor people coming here looking for work.

H. J. Morrison,

Manzanola, Colo.

OHIO LETTER.

I. J. Cahill.

F. A. Thomas has begun his pastorate in Rushsylvania.

C. A. Freer and wife are holding a meeting at South Perry in Hocking county. A good brother there has lived an "isolated Disciple" for some time and sets an example for others of the same circumstances in that he becomes solely responsible for the expenses of this meeting.

Secretary S. H. Bartlett is pushing Ohio missions continually. This is the fiftieth year of the Ohio society and he is sowing the state with literature on the subject of state missions. The district conventions held this fall have been of unusual interest.

The death of Prof. McDiarmid of Hiram College takes away one of our most honored and useful men. He was a careful thinker, a devout Christian and wise in counsel. The world is poorer for his having gone.

The church in Dayton has a Chinese Sunday school of 12 members. Two are faithful members of the church. A third was baptized last Sunday.

Mrs. H. Gerould, of Cleveland, sails

the day of this writing for a missionary tour around the world. Sisters Gerould has large interests in these properties and has gone to view that which is in some measure hers. For years she and her now sainted husband have lived for this cause, and hosts of friends will rejoice with her that she is to have the pleasure of this journey.

CONVENTION NOTES.

The twenty-sixth annual convention of the Disciples of Christ in the state of Virginia will be held at the Seventh St. Christian church, Richmond, Va., from October 29th to November 1st, 1901, inclusive.

We wish to make this a notable gathering. The churches of Richmond will open their hearts and homes to the delegates and extend a cordial invitation to the brethren and sisters throughout the state to attend.

Churches are requested to appoint delegates who will attend to the business of the convention and not those who wish to make a pleasure trip to the city.

In order that proper accommodations may be afforded the delegates, and no delay occasioned, it is important that the churches appoint their delegates at once and notify the undersigned who they are; it is also important that credentials be furnished the delegates before they leave for the convention so that they can be properly identified on arrival.

Arrangements are being made to have the convention thoroughly enjoyable and profitable and to make the occasion one of great power for good. We want our brethren and sisters of the state to attend in large numbers and to work and pray for the success of the convention, that much enthusiasm may be generated and plans be set on foot for the widening and extension of the Master's kingdom and the conquering of the hosts of sin.

Come prepared to make liberal offerings for the work and with your minds and hearts set upon its enlargement.

Fraternally,

E. N. Newman, Sec'y.

P. O. Box No. 161, Richmond, Va.

THE SITUATION.

Until the last month of the Missionary year, individuals and churches have continued to push back the contribution to Ministerial Relief for other interests. Does this mean that it has been pushed from the year's consideration? July 1st, when we made the present quarter's payment, we had to borrow. In twenty-five days another quarter's payment will be due, and unless somebody's heart opens to this cause, we will not be able to make that payment in full.

There are fifty-two persons and their dependents looking to this board for help. When you remember, brethren, that none of these receive more than \$25.00 per quarter, and that some of

them have no other source of income, and then think that the winter is coming on, and that they will need food, clothing and fuel, it does seem to me that your hearts will be opened to meet these demands. When you are preparing to have your homes comfortable for the coming winter, do not forget the fathers and mothers who are dependent upon you. These are a part of the family to be provided for. A conscience void of offense before God is an essential to the soul's comfort.

Can Christian people who are blessed with an abundance, be really happy while they know those to whom they owe so much are suffering for life's necessities? I do not so think of my brethren. I want to commend many individuals and churches who have taken both interest and delight in this work. Some have been liberal contributors.

Brethren in Christ, do not compel us, your servants in this ministry, to reduce the meager assistance we are now giving these worthy old saints, but waken up your Christian liberality, and let us have sufficient for the demands made upon us. Others we have never helped are asking for aid, but we have had no promise for them. We ought to hear from a thousand individuals and churches before the 30th of the present month, at which time the books will be closed for the first year of the Twentieth Century. Will your name be written therein, and your good deed recorded above? The Lord calls; who will answer? Remit to Howard Cale, 120 E. Market St., Indianapolis, Ind.

A. L. Orcutt,

Cor. Sec.

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KENTUCKY DEPARTMENT

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

The list of "preacherless" churches in Kentucky continues to grow.

I. H. Teel reports two additions recently in Sturgis, where he is doing a splendid work.

The prospects are good for a good attendance at our schools and college the coming session.

R. E. Moss of Kirksville recently assisted D. G. Combs in a short meeting at Grayson, Carter Co.

Geo. W. Nutter of Millersburg has just assisted T. J. Golightly, in a successful meeting at Corinth.

Secretary-Treasurer J. S. Hilton of Louisville reports \$192.77 received by him for the Sunday school work since his last report.

The meeting at Glade, in which W. G. Combs did the preaching, closed with thirty additions. The meeting continued only ten days.

W. E. Ellis of the Vine St. church, Nashville, has been in a good meeting with the church at Sulphur, Henry Co. H. B. Smith is the regular minister.

J. H. Stambaugh of Blaine, recently closed a short meeting with the church in Tom's Creek, Johnson Co., which resulted in fourteen additions.

H. O. Frank of Lexington closed a successful meeting at Hill Top, Flemings Co., with twenty-six additions. Homer Carpenter is the regular minister.

The church at Stanford recently enjoyed the services of R. G. Frank of Philadelphia in a good meeting. J. W. Hagin is the popular preacher at this place.

J. M. Omer, formerly of this state, is now evangelizing for the South-eastern district in Virginia. We are glad to know his wife is improving in health.

E. L. Frazier of Indiana will assist the regular preacher, Prof. A. Fairhurst of Lexington, in a meeting at South Elkhorn, Fayette Co., in a short time.

E. W. Thornton of Mayfield recently visited the "Old Dominion," and while there delivered an interesting address at the Tidewater district convention.

Victor W. Dorris of Georgetown, assisted by Prof. Leonard G. Daugherty of Elizabethtown as leader of song, is now in a good meeting with the church at Flemingsburg. W. S. Willis is the regular minister.

Dr. E. M. Berry of White Mills, who recently accepted a call to the 15th and Jefferson St. church, Louisville, has begun work in his new field under favorable auspices. May God richly bless his labors.

We trust Kentucky will be largely

represented at the national convention to be held in Minneapolis, Oct. 10-17. Cheap rates have been secured on all railroads. The trip will not only be a very pleasant but also a profitable one.

J. P. Rawlison of Oakland recently closed a meeting in Sunny Side which was held in a tobacco barn, with twenty-two additions. As a result a church has been organized with fifty-five members and a new building will no doubt be soon erected.

The church at Simpsonville, Shelby Co., has been strengthened materially by the series of meetings recently held there by G. H. C. Stoney of Germantown. H. D. C. MacLachlan is the regular preacher. Bro. S. is a native of Ireland, while Bro M. comes from Scotland.

In the death of Bro. Jesse Walden, which occurred at his home at Lancaster, the church has lost a most excellent man and an untiring worker. For a number of years he was associated with our state work and did valiant service. May God comfort his bereaved family.

M. A. Hart, who has been preaching faithfully for several years for the churches at Waddy, Shelby Co., and Bethlehem, Clark Co., will leave shortly for New Haven, Conn., where he will enter Yale College for a special course. We regret to lose him from our preaching force in this state.

R. B. Neal of Grayson has had the honor of officiating at the first and only shirt-waist wedding in this or any other country as far as is known. It was a church wedding in which the bride, groom, attendants, friends, relatives and minister were all attired in neat shirt-waists! Next!

Yutaka Minakuchi, our talented young Japanese brother, accompanied the writer on his trip to the "Old Dominion," and has been giving valuable aid in our meeting. He will deliver his interesting and instructive lecture on "Japan" while here and will no doubt be greeted with a large audience.

The time for our state convention is near at hand. The church at Cythiana is making ample preparations for the entertainment of all who attend. Reduced rates on all railroads. Each church should be represented. We hope to be able to give our readers the fine program in our next issue. Don't forget the time of the convention, Sept. 30th to Oct. 4th.

W. S. Willis of Flemingsburg writes: "I recently preached twelve nights at Old Concord, Nicholas Co. It rained almost every night, but we had a good meeting with four confessions. J. W. Hall is the earnest, consecrated minister. F. M. Tinder preached one night while I was at the state Sunday school convention, Danville, where I delivered an address, and also on Saturday night after I left. During the meeting I lectured on the 'Life and Work of Bar-

ton W. Stone,' who was their first preacher."

We desire to call the attention of our readers to the advertisement which appears on this page of Hamilton College, Lexington. This is one of our oldest and best institutions for the education of young ladies in the South, and under the wise management of President B. C. Hagerman, is enjoying the greatest prosperity. The faculty is large and experienced, the course of study is thorough and complete and the home life, etc., unexcelled. We cheerfully recommend Hamilton College to parents who have daughters to educate. Write for catalogue, terms, etc.

KENTUCKY MISSION NOTES.

The South Eastern Passenger Association will give us reduced rates on account of our convention at Cynthia Sept. 30th to Oct. 4th. This includes nearly all the railroads in the state and those that are not included will doubtless grant us the same favor. Preparations for our annual meetings are going forward and everything indicates that we shall have a large attendance. If Bro. R. B. Neal get there with his cavalry force, a hundred strong, from the mountains and the rest of the state sends a delegation in like proportion we will have a multitude from all parts of the commonwealth.

Letters are being received constantly that indicate a determination to make it a big meeting. That is a good thing. Numbers beget enthusiasm. It is easy to have a good meeting with plenty of people there, especially when we have such a feast of good things as the programs of the various meetings promise us.

We must not forget that an essential to the bigness of the meeting in many respects is what we do before we get there. If our churches respond to the call to help us on the "home stretch" we may expect a report that will do us all good and we can go back from such a convention with our hearts full of gratitude and of determination to do larger and better things for the Master's cause than ever before.

The time is short. What is done must be done quickly. We have not a Sunday to spare in order that the churches be brought up to a creditable support of the work. We cannot allow anything to interfere with what is imperative during the next few weeks.

H. W. Elliott.

Sulphur, Ky.

Hamilton College

LEXINGTON, KENTUCKY.

The Leading College of the Christian Brotherhood for the education of young women. Its record, buildings, equipment, faculty, the best. Opens thirty-third session second Tuesday in September. Very reasonable rates. For particulars and catalogue apply to

B. C. HAGERMAN, PRESIDENT.

BOOKS

Truth Dexter, by Sydney McCall. Boston: Little, Brown and Co., 1901. Cloth; pp. 375. Price \$1.50.

This volume is by an author otherwise, for the most part, unknown, and yet it is attracting wide attention because of its sustained interest and its admirable portraiture. The heroine is a young and unsophisticated southerner, who is transplanted from the quiet simplicity of an Alabama plantation to the totally different atmosphere of Boston, where she develops with amazing rapidity and gains at last the regard of the husband who at first had married her to save her grandmother and herself from a perplexing situation. The character of Truth is fascinating if not always convincing. Craighead, the husband, is a sombre figure, around whom move the rapidly shifting scenes of the story. The most delightful portrait is that of Mrs. Dexter, the grandmother, a fine and high-bred southern lady, whose delicacy of instinct and serenity of soul stand in striking contrast to other characters displayed. Not the least interesting of the factors introduced is the radical antagonism of northern and southern ideas and the difficulty of adjustment experienced by the opposing opinions once brought into contact. Craighead's father is the logical embodiment of the most unmitigated and persistent hatred of the South, which finds reconciliation well-nigh impossible. Mrs. Wiley's character is that of the typical adventuress, fortified by social position and wealth. That she does not wreck the lives of the young people is no fault of hers. The time is the present, and state questions of very recent interest are freely discussed. Perhaps one's most serious quarrel with the book is that since it is so interesting it is not stronger, and contributes nothing to permanent literature.

Codex Christi, or What Would Jesus Have Me Do?—A Digest of the Teachings of the Lord Jesus Christ on Duty to God, Duty to Fellowmen, and Duty to Self. By William Edy Dawson, LL. B. Fleming H. Revell Co., 171 pages. Price, \$1.25.

This book is along constructive lines. It is not an original book, but it is a useful one. It is specially adapted to supplemental Sunday school study, in advanced Bible class work. It seeks to apply that knowledge which is of all forms the most valuable, namely, the knowledge of duty. This, of course, implies the knowledge of God, for knowledge of duty comes as the revelation of the Divine will. It also implies the knowledge of Christ if duty is to be looked at from the Christian standpoint, as it is in this volume. The two questions, "What would

Jesus do?" and "What would Jesus have me do?" are brought again and again to the standard, "What has he by word or life said I ought to do?"

The book, as the title indicates, is divided into three parts. In the first part, on duty to God, the duties specified are faith, repentance, love, fear, service, obedience, and worship. The second part deals with duties to different classes of men. The third part deals especially with the self-ward duties which have to do with the development of the intellectual and religious natures.

The classification of subjects is not always happy. Things overlap. The treatment can hardly be called scientific, yet for practical purposes many may find the volume suggestive and serviceable.

God's Books, An Inquiry Respecting the Books of Judgment, by John Williams; with Introduction by I. N. McCash, LL. D. Printed for the author by M. A. Donohue & Co., Chicago.

This is a maiden effort. There are in it many signs of promise. It has lofty aspiration and a clear purpose. Its aim and scope is to discover in the fields of nature corroboration of the sublime statement of Holy Scripture, so often and so variously enforced, that an exact registration is made of all we do and say and think, and that those writings in God's books are prepared against the day when every one of us shall give account of himself to God. Not only are the experiences of man preserved in memory, but in the world of matter the history of man can be traced. All the forces of nature are against evil and on the side of good. The Bible and nature have one author, and hence religion and science are one in their teaching. This suggestive booklet of eighty-two pages can be obtained from the author at twenty-five cents. Address Whiting, Iowa.

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Unto my loved ones have I given all,—
The tireless service of my willing hands,
The strength of swift feet running to their call,
Each pulse of this fond heart whose love commands
The busy brain unto their use,—each grace,
Each gift, the flower and fruit of life.
To me
They give, with gracious hearts and tenderly,
The second place.

Such joy as my glad service may dispense,
They spend to make some brighter life more blest;
The grief that comes despite my frail defense,
They seek to soothe upon a dearer breast;
Love veils his deepest glories from my face;
I dimly dream how fair the light may be
Beyond the shade where I hold, longingly,
The second place.

And yet 'tis sweet to know that, though I make
No soul's supremest bliss, no life shall lie
Ruined and desolate for my sake,
Nor any heart be broken when I die.
And sweet it is to see my little space
Grow wider hour by hour; and gratefully
I thank the tender fate that granteth me
The second place.
—Susan Marr Spalding.

At the Breakfast Table.

"Mamma! Where's my shoes?"
"I put them in their place in your closet, dear. Make haste we're at breakfast," called mamma from the dining-room.

"I'll be late to school just because folks don't leave my things alone," scolded Jack, hurrying in with his shoestrings dangling and a scowl on his face.

Mamma was discreetly busy with her coffee cups.

"Hominy, Jack!" asked papa, cheerfully.

"O dear! I don't like hominy. Why don't we always have oatmeal?"

"Papa likes hominy best, so we take turns," explained mamma, trying to avert the storm.

"Might have 'em both," muttered Jack, his voice muffled by a large mouthful of the despised cereal. "Is there griddle-cakes then?" he demanded, presently.

"This is ironing morning. Katie

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couldn't fry cakes to-day."

"What else is she made for?" savagely.

"Jack!" Papa looked up suddenly from his paper. His son subsided for a few moments and table-talk went pleasantly on.

"It looks like the beginning of a hard storm," papa said, glancing at the raindrops on the pane. "The youngsters had better go to school prepared for wet weather."

"Yes, the rubbers-and-umbrella brigade to-day," smiled mamma.

"O need I wear rubbers?" complained Jack. "Nobody but little kids wears 'em a day like this. I won't get wet. Need I?"

"O yes, dear, you always walk through all the puddles, you know, and you have a cold already."

"I think it's mean, I do! None of the other big fellows have to wear rubbers like babies. Got my thick boots all on. I think you're real mean, so there!" with a burst of angry tears.

"Jack, leave the table," said his father, sternly. "Go and put on your rubbers without a word, and then come and apologize to mamma for your rudeness. It's too bad, dear," looking at mamma's sad face. "Your meals are spoiled continually by such tantrums. I will put a stop to them, if I have to whip Jack twice a day."

"But the whipping would only make his temper worse; you've tried that. I've another idea simmering. We'll talk of it to-night"—as Jack came sulkily back.

"Good-morning!" cried Jack dashing into the dining-room next day.

"Morning!" returned papa gruffly. "What's this, Evelyn—oatmeal? Haven't you learned that I don't like oatmeal? I want hominy."

"We had it yesterday, John, if you remember; but I'll see that it is made to-morrow."

"That won't feed me to-day"—push-

ing away his saucer. "Well, what next? Fish-balls? Umph."

"I thought you liked them," said mamma, anxiously.

"Plenty of things I like better. Have you mended those gloves of mine, Evelyn?"

"Why, no, John; you didn't ask me to. I'll do it now."

"No, I can't wait. I should think you might keep my things in better order. I'm behind time for the train, anyway, breakfast was so late." And off rushed papa without good-bye, slamming the door angrily and leaving a dark shadow behind him.

It had not lifted at dinner that night. Papa grumbled at the cooking, found fault with everything, and was so ill-tempered that the meal, usually accompanied by much fun and pleasantness, was more dismal than breakfast had been. Jack held his breath in dismay. His admired papa, always cheery and courteous, so cross; and worst of all, so rude and unreasonable to gentle mamma. Finally affairs reached a climax.

"Don't know where the key to my desk is, Evelyn? And what am I to do now without it? You must have mislaid it. Strange you can't leave my things alone. I think it's a shame—"

But mamma had suddenly covered her face with her handkerchief and left the table.

"Mamma," whispered Jack, stealing into her room and her lap in the dark.

"Well, dear?" Her arms closed around him.

"Mamma, what ailed papa? If I was a man, I'd—I'd punch him!"

"Should ill-temper always be 'punished,' Jack? Perhaps papa didn't think; perhaps he was just cross at everything."

A sudden recollection flashed through Jack's mind. Were not those his own excuses, often used?

"Papa is naturally impatient, Jack,

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and if one lets a temper get out from under control it is hard stopping it. It grows worse every day, until it becomes stronger than a man himself, and makes life miserable to the man and everyone about him. Can't you see for yourself how it would be?"

Jack meditated awhile. "Mamma, did papa ever have a temper like mine?"

"Very like, he says, though we can hardly believe it, he controls it so well. Perhaps he was willing for you to see to-day what your temper might become if you let it grow worse, as you are doing now. Do you think we have had a pleasant day, Jack?"

"Jiminy, I guess not! It's been awful!"

"And it all came from the unpleasantness of one person, Jack."

There was a long pause; then Jack suddenly announced with conviction: "Mamma, I believe papa was just putting his temper on, and I know what for. But if I am as ugly usually as he has been to-day, I guess I'd better begin to stop!"

And he did.—Congregationalist.

Her "Pleasure Book."

A helpful book was that kept to the end of her life by a lovely old lady, whose serenely beautiful countenance was unmarred by lines of care or irritation. So placidly happy was she that

a woman given to fretfulness, and almost annoyed by the unassailable peace that shone from the other's face, once asked her the secret of her content.

"My dear," said the elder woman, "I keep a pleasure book."

"What?"

"Yes," a pleasure book. Ever since I was a girl at school, I have kept a daily account of all the pleasant things that have happened to me. I have put down only the pleasant things; the disagreeable ones I have forgotten as soon as possible. In my whole experience I can not recall a day so dark that it did not contain some little ray of happiness.

"The book is filled with little matters—a flower, a walk, a concert, a new gown, a new thought, a fine sentiment, a fresh sign of affection from my family—everything that gave me joy at the time. So if ever I am inclined to be despondent, I sit down and read a few pages in my book, and find out how much I have to be grateful for."

"May I see your book?"

"Certainly."

Slowly the peevish friend turned the leaves. How insignificant the entries seemed! How much they meant! "Saw a beautiful lily in a window." "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "Husband brought some roses home to me." "My

boy out to-day for the first time after the croup."

"Have you ever found a pleasure for every day?" inquired the fretful woman wistfully.

"Yes, for every day, even the sad ones." The answer came in a low tone.

"I wish I were more like you," said the discontented woman, with a sigh. Then she looked at her aged friend, and a beautiful reverence grew in her face. "I don't think," she said, as her eyes filled, "that you need to write them down any more on paper. Your pleasure book is written in your face."

—Forward.

ILLINOIS DAY AT THE PAN-AMERICAN EXPOSITION

The Nickel Plate Road will sell tickets for that occasion at rate as low as \$3.50 for the round trip, good going September 14th and 15th, and returning to and including September 22d. For particulars regarding tickets at specially low rates, with longer limits, available in sleeping cars, on same dates, call on or address John Y. Calahan, General Agent, 111 Adams St., Chicago.

American Women as Inventors.

Miss Elizabeth L. Banks writes under this title in the June number of Cassell's Magazine. "In the early years of the century," she says, "one notes that most of the inventions had to do with weaving, spinning, sewing, and women's wearing apparel. After Mrs. Kies invented her straw and silk weaving apparatus, she was followed by a Mrs. Brush with a new and improved corset. Then came a process for whitening leghorn straw, and a new worktable. The years flew on and brought curious devices in the way of hoop-skirts, muffs, and methods for cutting and fitting dresses. Afterwards came devices for amusing children, then time and labour-saving inventions for the busy house-wife and mother. With the advent of the sewing machine there came suggestions and improvements that only a woman could have thought of, and when, about a quarter of a century ago, women began to take posts as clerks, stenographers, typists, etc., there rushed into the patent office original pens and pencils and automatic erasers. During the past ten years American women do not seem to have been devoting themselves to any one particular line of inventions, which means that their lives and minds have broadened, and there is hardly a subject or a pursuit which in the last decade the American woman has not considered when she has gone forth inventing. She has not only taken into consideration the peculiar wants of her own sex or both sexes. She has gone a generous step further, and given her attention to patenting ideas designed to benefit her mankind exclusively, as witness the invention of a moustache guard to enable a man to drink tea and coffee comfortably and neatly; the pantaloons tree, a continual blessing in a man's wardrobe; a machine for making cigarettes; a necktie clasp and holder, and shirt-front protector."

Giving Through Prayer.

She was a girl who had just begun the training for her life work. The work that she had chosen was a noble one; sometimes it commanded high wages in the world's market; the girl's thought about it was curious. "I never want to earn more than six hundred dollars a year," she said. "I'm afraid that if I had more than that I should be too selfish with it."

"I don't see why you should feel that," a friend argued; "the more you earned the more good you could do with it."

The girl shook her head. "I couldn't trust myself," she replied briefly.

Ah, but can one ever trust one's self? It is so easy to think that it is the narrow circumstances, not the narrow soul, that shuts one in! It is so easy to forget that one can be exactly as selfish with six dollars as with six hundred or six thousand!

"All my life," a woman said the other

day, "I have longed to help. So many, many things I could do if I had only a little money; so many bits of joy I could put into lonely and sorrowful places; so many ways I could find of lifting discouraged hearts. I have dreamed it and planned it a thousand times. But all my life I have had to struggle to make ends meet. It seemed strange to me often, as if God were keeping from tired and heartsick ones gladness that they might have had. Then suddenly, in my prayer one day I saw myself. It came to me with terrible condemnation how, month after month, and year after year, my prayers were for myself and those dearest to me—how seldom I remembered the poor and sorrowful to whom I had thought that I was ready to devote my life. If I cared so little that I did not even tell the Father about them, how dared I think for one moment that I was worthy the trust of money? I don't ask it any more. I ask God to cleanse me of selfishness."

Is not the lesson for all of us who long to "help?" We sigh for strength or money or talents or wider opportunities, and all the time the mightiest power in the universe is within reach of every one of us. In all the world there is no soul so poor or so weak that it may not, at any moment, have access to the king of kings. Ours the shame if we go into that great presence with our hearts full of our own small wants.—Forward.

Mistakes of Women.

One of the mistakes of women is in not knowing how to eat. If a man is not to be fed when she is, she thinks a cup of tea and anything handy is good enough. If she needs to save money, she does it at the butcher's cost; if she is busy, she will not waste time in eating; if she is unhappy, she goes without food. A man eats if the sheriff is at the door, if his work drives, if the undertaker interrupts; and he is right. A woman will choose ice cream instead of beefsteak, and a man will not.

Another of her mistakes is in not knowing when to rest. If she is tired, she may sit down, but she will darn stockings, crochet shawls, embroider doilies. She doesn't know that hard work tires. If she is exhausted, she will write letters, or figure her accounts. She would laugh at you if you hinted that reading or writing could fail to rest her. All over the country women's hospitals flourish because women do not know how to rest.

Another mistake on the list is their constant worrying. Worry and hurry are their enemies, and yet they hug them to their bosoms. Women cross bridges before they come to them, and even build bridges. They imagine misfortune and run out to meet it.

Women are not jolly enough. They make too serious business of life, and

laugh at its little humors too seldom. Men can stop in the midst of perplexities and have a hearty laugh. And it keeps them young. Women cannot, and that is one reason why they fade so early. There are other reasons, but we will pass them now. Worry not only wrinkles the face, but it wrinkles and withers the mind. Have a hearty laugh once in a while; it is a good antiseptic, and will purify the mental atmosphere, drive away evil imaginings, bad temper, and other ills.—Buffalo Times.

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